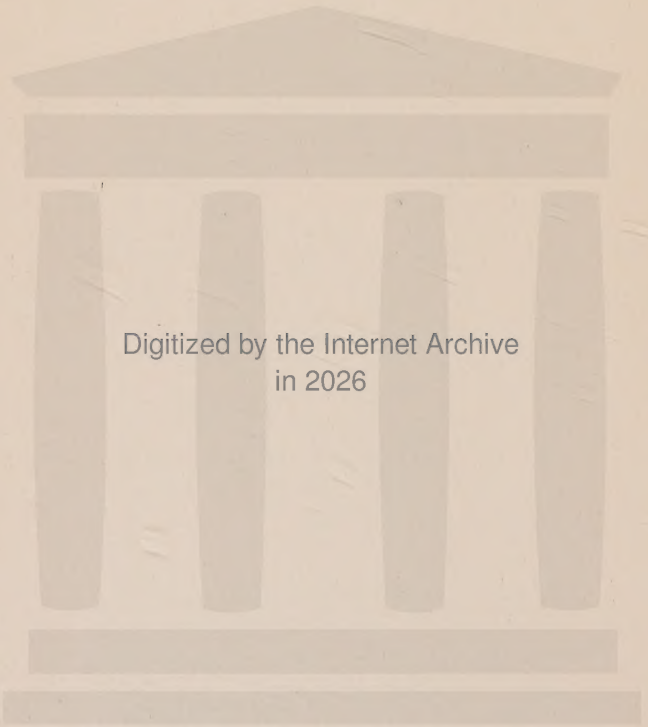
HISTORY OF THE METHODIST EPISCOPAL CHURCH IN MEXICO

JOHN WESLEY BUTLER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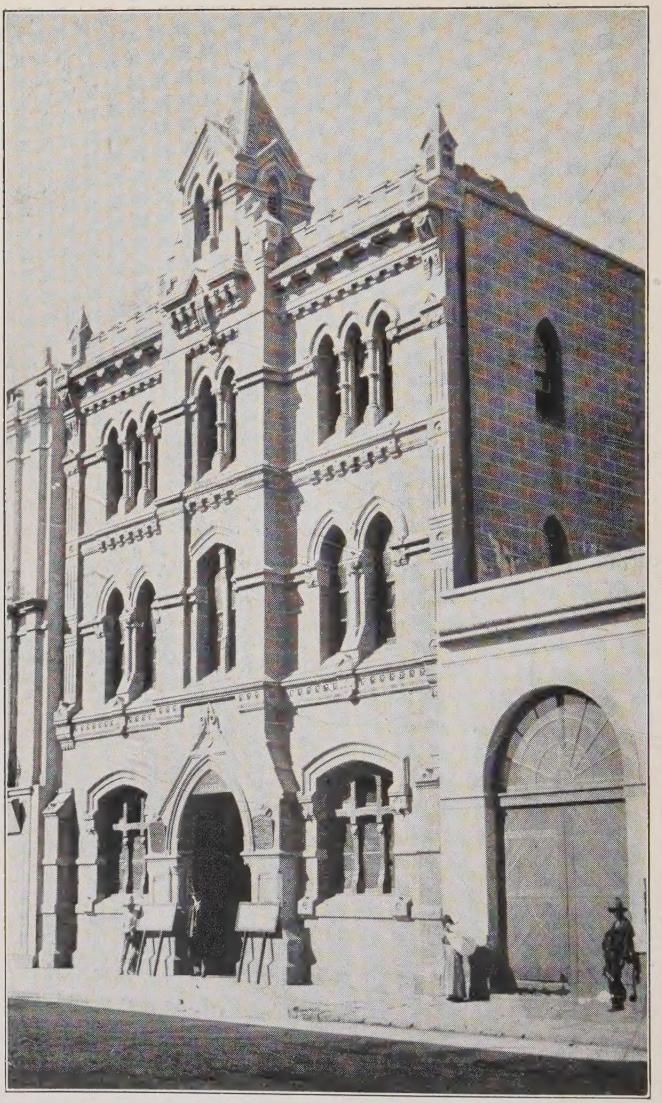

Methodist Episcopal Headquarters, Mexico City

History of the Methodist Episcopal Church in Mexico

PERSONAL REMINISCENCES, PRESENT CONDITIONS AND FUTURE OUTLOOK

By
JOHN WESLEY BUTLER

Introduction by
FRANCIS J. McCONNELL
Bishop of the Methodist Episcopal Church

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To

My Brothers

THE MEXICAN PREACHERS OF
THE PAST AND THE PRESENT

Whose Fidelity Challenges the
Admiration of the Entire Church

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INTRODUCTION

The subject of which this book treats is one of commanding importance to American Protestantism. For five or six years Mexico has been in the throes of revolution. Those who stand closest to the national condition feel confident that the close of the revolution will give an opportunity for Protestantism in Mexico greater than in the past. While the causes of the revolutionary developments have been in the broad sense economic and social, there are nevertheless distinctively religious factors at work in Mexico. The Roman Catholic Church there has not made use of its spiritual opportunities. While the general attitude of the church toward the people has been kindly and benevolent, the Roman organization, as such, has given itself too largely to material and political interests, neglecting the task of really spiritual shepherding of men. The hostility of the revolutionary leaders of Mexico toward Romanism is not to be interpreted as an enmity toward religion, but toward an alliance of organized ecclesiasticism with reactionary social forces. Protestantism has a double mission in Mexico, especially in these times of ferment—the mission, on the one hand, of trying to save masses of the people who deserve compassion because, as those of old, they

are as sheep without a shepherd; and, secondly, of holding up before the Roman Church itself the spiritual ideals of the gospel. The Roman Church is fitted to make a great appeal to all Latin-American peoples, but the appeal will come to naught if the emphasis is not kept more truly upon spiritual essentials. In this day of seething revolutionary change the question is not whether Mexico is to be Protestant or Catholic, but whether Mexico is to be religious at all. A book like this of Dr. Butler's is full of encouragement, as showing us the responsiveness of the Mexican people to sincere preaching of the gospel.

It is not necessary to speak at length of Dr. Butler himself. Son of the founder of Methodist missions in Mexico, he has been familiar with Protestant work in Mexico from the beginning. A man of broad and tolerant spirit, he nevertheless sees that the only salvation for the Latin-American peoples is a rigid emphasis upon the spiritual essentials of the gospel. Dr. Butler knew Mexico in the old chaotic days before Porfirio Diaz. He was familiar with all the changes that wrought themselves out under Diaz. He has with great heroism and incalculable self-sacrifice kept close to Mexico during these recent stormy years. It is not too much to say that he is better known and better loved by the Mexican people than any other American in Mexico. The book is in large part the story of Dr. Butler's own achievement, though he himself would protest

against any such statement. In any case, the Methodist movement in Mexico has always centered around Dr. Butler. He speaks with authority on the themes of which this book treats.

FRANCIS J. MCCONNELL.

FOREWORD

In accord with suggestions made by friends in the United States, as well as many missionaries in Mexico, and in view of the fact that I am now the only surviving missionary personally acquainted with events of lasting interest connected with the earlier years of the mission work of the Methodist Episcopal Church in Mexico—events which possibly might never otherwise be recorded—I have undertaken to give herein a brief history of the first forty-five years of Methodism in this country.

It is not often that a mission reaches its forty-fifth year without having such a history in print. It is true that we have Dr. William Butler's Mexico in Transition, with its unparalleled insight into the struggle for civil and religious liberty, but that work does not attempt to write the history of Methodism in this land. Sketches of Mexico is only an introduction to the ancient and modern history of this country, with scant space devoted to the aims of our church. Mexico Coming Into Light gives but a brief outline of the founding of the mission, without those romantic and inspiring series of events which this present volume attempts to supply. Miss Clementina Butler, in her biography of our father, William Butler: The Founder of Two Missions of

the Methodist Episcopal Church, graphically records that life, but only incidentally shows the development of the work here. Mrs. John W. Butler's volume, Historic Churches in Mexico, is undoubtedly the only work of its kind, the illustrations and quaint legends of which include no reference to Methodist history. Hence there would seem to be a place for this volume, the production of which has been a labor of love, and which is now sent out with an earnest prayer that it may contribute toward awakening a more intense interest in the aims and records of our beloved church in Mexico, our next-door neighbor.

CHAPTER I

THE FOUNDERS

As early as 1836 the General Conference of the Methodist Episcopal Church appointed a committee to consider the advisability of establishing missions in Mexico and South America. Before the end of that year John Dempster was sent to begin work in South America, but Mexico waited nearly forty years. In November, 1871, the Missionary Committee made an appropriation of $10,000 to initiate a work in this republic, and in November, 1872, selected for superintendent William Butler, who twenty years before had been appointed to similar work in India, and, by an interesting coincidence, Bishop Simpson made both appointments.

Three events worthy of note gave to the man selected peculiar preparation for this field. He was converted in Dublin, Ireland, in 1837. He had been a devoted member of the Established Church, but at the age of nineteen experienced what has been called "an unmistakable conversion having the moral force of a miracle." The story of that experience is thrillingly told in the first chapter of William Butler: the Founder of Two Missions of the Methodist Episcopal Church. At that time Gideon Ouseley, the prince of Irish missionaries among Roman Cath-

olics, was at the climax of his power. Among the thousands of souls, both Catholic and Protestant, of which he was the human agent to bring to Christ, was Lady Crompton, who soon afterward taught the young man who was later called to be the superintendent of our Mexico mission. In the last years of Gideon Ouseley's life the Irish Conference was moved to appoint men to special work among the Catholics. Under such influences William Butler came in touch with that Conference, and that the love and labors of that gifted missionary had a great influence on his mind is evident from the frequent references which fell from his lips.

The old claim that what one does soon after conversion he is likely to do all through life is strikingly true of the founder of the mission in Mexico. Only three weeks after entering upon his new life he saw coming out of the cathedral in Dublin an old lady whose face was bathed in tears. His young heart, all aglow with the love of God and genuine sympathy for all his children, impelled him to step forward and inquire the cause of her distress. The motherly old soul replied, in touching simplicity: "Why, my son, I am crying because of my sins. I have been to the father confessor and he has pronounced words of absolution, but," she continued, placing her hand over her heart, "the burden is still here." The youthful convert asked if he might relate what God had done for him in the taking away of his sins. She assented, and as soon as he had

William Butler

finished, the old lady said, "My dear, do you think he would do it for me?" With earnestness of soul he pleaded with her to have done with penances, and in true penitence and faith to cast herself at the feet of the "Lamb of God," which taketh away the sin of the world." The Great Day alone will reveal the result of that appeal, but that hour confirmed William Butler's lifelong interest in the conversion of Roman Catholics.

The second event which especially prepared him was the discovery which he made on reaching India, in 1856, of the lamentable failure of Roman Catholicism in that country. He writes to the effect that the historic church never had a grander opportunity. Six hundred years ago Rome sent her first missionaries to India, and through succeeding centuries has undertaken her propaganda in Ceylon, as well as on both the east and the west coasts of the peninsula, penetrating inland as far as Agra, where her missions were under the direction of the heroic Francis Xavier. Yet to-day, after six centuries, even with her method of counting, and after having the backing of several governments, such as France, Portugal, and Italy, she records no more converts than Protestant missions have recorded of its adult membership in only two hundred years of history. Indications are that our own branch of the church alone, with but sixty-two years of opportunity, may soon outnumber the ingathering of all the missions of Rome in India. William Butler's conclusions were

similar to those of Bishop Cotton, of the Anglican Church, who in 1864 wrote to Dean Stanley concerning Francis Xavier as follows: "I confess that while he deserves the title of 'The Apostle of India' for his energy, self-sacrifice, and piety, I consider his whole method thoroughly wrong, its results in Ceylon and India most deplorable; and the aspects of the natives at Goa and elsewhere show that Romanism has had a fair trial at the conversion of India and has entirely failed." Even the Abbé DuBois, who had twenty-five years of opportunity to follow up Xavier's work, disheartened by the apparent impossibility of making real converts, left the country in disgust. True, but why? Because Rome attempted to temporize with paganism in the matter of dress, customs, and religious practices. Just in proportion as her missionaries did this they went far afield from the life and teachings of Jesus Christ. These facts are truthfully and graphically brought out in the third chapter of The Land of the Veda, where the author further shows how the Mohammedan Emperor Shah Jehan finally gave orders to "expel those idolaters from my kingdom." Then he adds, "Such wrong did Romanism to India."

The third event was the election of William Butler as secretary of the American and Foreign Christian Union in 1869. This was a society established for work in Catholic and Greek countries. This organization carried on a work in Mexico, and for three years Dr. Butler traveled extensively, pleading

the cause before churches, camp meetings, colleges, and Conferences, always urging that Catholics at home and abroad, if approached in a noncontroversial spirit, might and should be led into the enjoyment of a better Christian life. What he preached he practiced, and frequently availed himself of opportunities. On one occasion, being delayed at a railway junction, he sought out the priest of the town and asked permission to tell his experience. After half an hour's talk he said: "This is what my religion has done for me. What has yours done for you?" While this was the spirit which animated him, he did not hesitate to use plain language in pointing out the gross errors of the Roman hierarchy. Bishop Harris said that the most telling arraignment of the papacy he had ever heard was in a sermon by William Butler on the text of II Thess. 2. 4; but his heart went out in sympathy for the individual, and his favorite text was, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." In the spirit of this prayer William Butler came to Mexico.

After his appointment it required two months to close his relations with the American and Foreign Christian Union, and as the appropriation of $10,000 had been made for the Mexico field for 1872, and as the rule of the society was that unused appropriations lapse if not drawn before December first, it was arranged that Bishop Haven should proceed immediately to Mexico. He arrived at Vera Cruz

in December, and on Christmas Day was a passenger on the first through train on the newly constructed road to Mexico City. Two days later he went to the London Bank and drew the $10,000 in anticipation of the arrival of the superintendent. During his stay he visited the important cities of Pachuca and Puebla, gathering much valuable information, returning finally by the land route to the Texas border, that he might obtain further information. The trip required twenty days of hard travel in the old-fashioned stagecoach, and during the journey the bishop's favorite seat was by the side of the driver. His racy articles, first read with great interest by his former constituency in Zion's Herald, were afterward published in book form under the title of Our Next-Door Neighbor. It is one of the most fascinating volumes we have read on Mexico. This royal son of New England was always a true friend and earnest supporter of the Mexico mission. Neither his own immediate responsibility for Italy nor his visit to Africa diminished his deep interest in the land of Moctezuma.

The missionary secretary, Dr. Thomas M. Eddy, entered most enthusiastically into the plans for the new work. He wrote, "We will do all we can for Mexico," and "Mexico must be sustained, and that with men and money." He sent hearty congratulations when the cloisters of San Francisco were secured as mission headquarters, as well as when the two young men came out to reenforce the work. It

was his plan to visit the field, but an unexpected suspension of steamship service between New York and Vera Cruz prevented.

Matthew Simpson, Gilbert Haven, Thomas M. Eddy, and William Butler—what a magnificent quartet of workers cooperated in laying the foundations of this new mission!

CHAPTER II

A PREPARED FIELD

God prepares fields as well as workers. In this sense Mexico is a most interesting subject for study. The country contains 767,326 square miles, equal to about one fourth the territory of the United States. In 1845, 1848, and 1853 Mexico lost 930,590 square miles. Texas, California, Colorado, Arizona, New Mexico, Utah, and Nevada, part of Wyoming and part of Kansas once belonged to Mexico. Honest students of history blush for the manner by which the United States government acquired some of Mexico's lost provinces. Though too late to criticize, it is not too late to pray that He who overrules mistakes of nations, as well as of individuals, will, in his own way, compensate for the injustice done a weaker nation.

The republic is divided into twenty-seven states, three territories, and one federal district. The population is about 15,000,000, though the country could easily maintain 50,000,000. Nineteen per cent of the people are of European descent, thirty-eight per cent mixed, and forty-three per cent pure Indians.

The conquerors of the sixteenth century found here hoary empires, cities long lost in ruins, temples

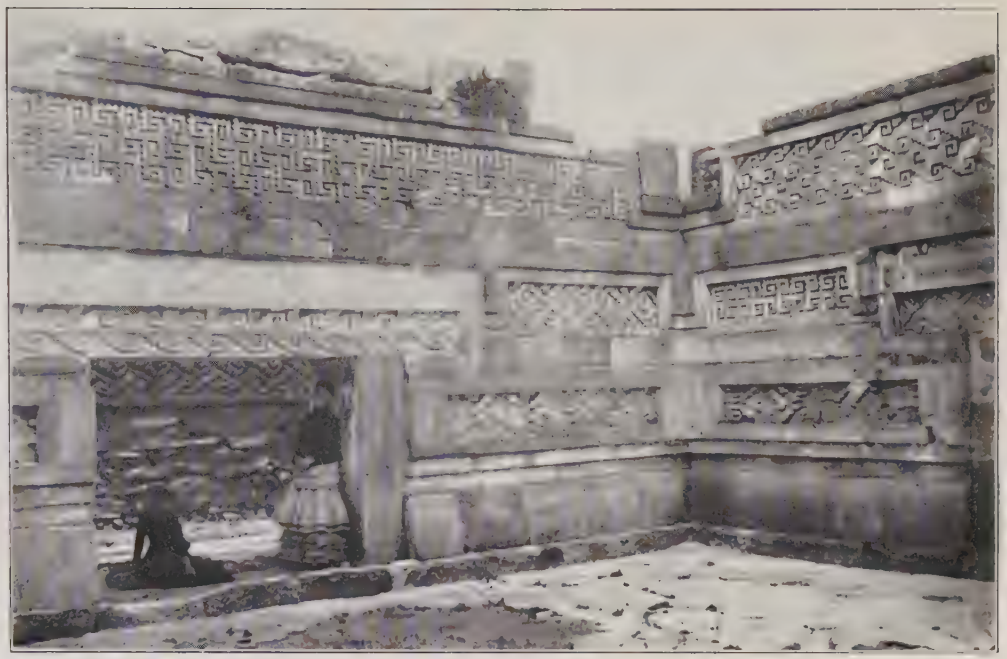
and places of whose origin little could be learned, pyramids rivaling those of Egypt, hieroglyphic inscriptions which time had well-nigh effaced, and many evidences of an ancient civilization superior in some respects to that of the Spaniards themselves. The history of these ancient peoples, with its eloquent evidences of departed glory, is enchanting. Their origin and how long they had preceded the conquerors, opens up a delightful study and presents a problem regarding which many theories have been advanced. Europe, Asia, and Africa all contributed their contingents. Interest in the theories suggested becomes intense when the Old Testament is quoted to sustain the argument. Especially is this the case when King Solomon and his father's tried friend, King Hiram, are summoned by an old Spanish author to relate how they sent to Mexico for material for the building and the beautifying of the temple. In view of the fact that one hundred and fifty languages or dialects were spoken in Mexico, it is evident that the early inhabitants did not all come to that land from the same country, and whether or not we may be able to prove their various origins and the epoch of each migration, the fact remains that ages before Columbus or Cortés was born great empires swayed their scepters from the Isthmus of Panama to Bering Straits.

Le Plongeon asserts that the pyramids of Mexico antedate those of Egypt, and that Maya civilization spread all the way to India. Dupaix contends that

the Palenque ruins are older than the Flood, and Charney believes that these same ruins hold the key that some day will decide the question of ancient American civilization. About one hundred years ago Humboldt set scientists and archæologists guessing as to the mysterious pyramid of Cholula, and some Mexican writers aver that Quetzalcoatl, the hero of Lew Wallace's The Fair God, was none other than the apostle Saint Thomas, who on his visit to Mexico first introduced Christianity on the American continent. The two pyramids of Teotihuacan and the ruins of Mitla are mute witnesses of these unsolved mysteries.

When the Spaniards first came these ruins and monuments were so ancient that the Toltecs and Aztecs could give only the scantiest information concerning any of them; yet the first named tribe crossed the Bering Straits in the seventh century —nine hundred years before the arrival of the Spaniards.

Then came the Chichimecas, the Aztecs, and other nomadic tribes. Antedating all these a hazy legendary history takes us back one thousand years before the Christian era to the coming of the Nahua tribes. The descendants of these all are known as Mexicans, though one can still distinguish seventeen different families scattered over the country with distinctive tribal languages and dialects, as well as ancient manners and customs. A considerable portion of these usages are grossly idolatrous, excessively



Carved Walls of Hall, Mitla Ruins

superstitious, abounding in omens and witchcraft. In some cases their annual festivals are strange mixtures of paganism and Christianity. Reliable evidence is at hand to affirm that, whatever their conditions, these early nomads came hither in quest of goodly lands and favorable climate, which they found here and were in possession for centuries before any white man came to disturb them.

The distinguished French writer Lemprieve says: "The merciful hand of Providence has bestowed on the Mexicans a magnificent land, abounding in resources of all kinds—a land where none ought to be poor and where misery ought to be unknown; a land where products and riches of every kind are as abundant and as varied as they are rich. It is a wonderfully fertile country, endowed to profusion with every gift that man can desire or enjoy: all the metals from gold to lead; every sort of climate from perpetual snow to tropical heat." One third of all the silver in the world's market to-day has come out of the mines of Mexico, and about one fourth of all the gold. What a prosperous and happy country Mexico might have become if, to her shores instead of conquerors, colonists teaching and practicing pure Christianity had come!

Four hundred years have passed since the Spaniards set foot on the Isla de Sacrificios, not far from Vera Cruz. Two years later came Cortés, and before long he and his adventurous followers, having burned their ships, pushed on to the hills of Mocte-

zuma. In their victorious but bloody march idols were cast down and images of Spanish make were substituted; pagan temples were destroyed or turned into churches; converts were made by thousands, oftentimes under the persuasive eloquence of spike and gun; native emperors were won either by deception or military prowess till Cortés reached the Aztec capital in November, 1519. On that day he placed on the neck of Moctezuma a necklace of glass beads, imitation of pearls and diamonds—trinkets as false as his verbal assurances, and symbolic of his subsequent treatment of a noble race.

After a year Cortés was confirmed by the emperor Charles V as governor-general of Mexico. The cruel execution of Guatemoctzin, successor and nephew of Moctezuma, together with some princes of adjoining states, "lest they rebel against the new order," is one of the darkest pages of the tragedy which resulted in the Spanish rule in Mexico. The spirit of the inquisitors, which led many Spanish kings and their subjects to hunt unhappy heretics like wild beasts, seemed infused into those who came to subjugate the new world, resulting in that misrule and oppression which has characterized Spain's conduct in every subject land. Witness the Philippines, where they enriched themselves and impoverished the natives. Priests and viceroys were all missionaries. With more of a militant than evangelistic note they cried, "*In hoc signo vinces,*" and aided by the soldiers, who were led to believe that they were

apostles bound to convert as well as to conquer, at the end of ten years the country was declared to be Christian. After this wholesale and superficial Christianizing of the people, the crown authorized the partitioning of the land among the soldiers and established a system of excessive tribute and a system of compulsory service by which the Indian tilled the ground for the benefit of his foreign masters.

In three hundred years Mexico had one hundred and seventy viceroys, of whom only four were born on Mexican soil; and of the six hundred captains-general only four were not born in Spain. The feudal system of Europe, intensified, was put into force. The clergy, those in military life, and other favored Spaniards were exempt from civil tribunals, and native Mexicans were given no voice in government affairs. Taxes for the crown and church were universal, and under penalty of death Mexicans could only trade with Spaniards, while anything that Spain could produce was not to be produced in Mexico. One fifth of all the gold and silver must go to the king, and all offices, civil and ecclesiastical, were sold. In addition to this, sacraments and religious rites of every kind had their tariff, while licenses for sin under the Bill for Compensation were sold to the new converts, provided that not more than fifty licenses should be sold to the same person in one year.

Viceroys and their satellites, bishops and priests, accumulated enormous wealth, while the multitudes

remained in direst poverty and ignorance. At one time the clericals of Mexico City owned three fourths of the real estate, with proportionate holdings throughout the country. At the end of the three hundred years less than half a million foreigners ruled some twelve million natives with a cruel despotism. Can it be wondered at that the Mexican, weary of the heavy burdens, became a revolutionist? With only a tithe of such burdens Spain herself revolted against a strange blending of political and ecclesiastical tyranny. A mere taste of such despotism produced the French Revolution, and the American people in 1776 rose as one man to secure for themselves "life, liberty, and the pursuit of happiness." These, in turn, had before them the examples of the great English revolutions of 1640 and 1688, which made the Anglo-Saxon race always and everywhere the unalterable exponent of the civil and religious rights of men. The echo of these great movements reached Mexico and, for that matter, all Latin America. Eighteen hundred and ten was the year, and Miguel Hidalgo y Costilla the human agent—first of a line of valiant men and women who rested not till, in 1821, Mexico became free from Spanish tyranny. This, however, was but the beginning. The power of kingcraft was broken, but priestcraft remained, and, as in Colombia and Peru, the higher clergy were not in sympathy with the liberties gained at such immense sacrifice. In 1829 the church joined in a futile attempt to restore

Spanish rule. In 1838, when trouble arose with France, and in 1846-48, during the American intervention, and again in 1862-67, during the French intervention, the higher clergy were against the established government. The French intervention was their supreme endeavor to crush the Liberals and reinstate the church in the seat of civil power. In this plot were involved the Archbishop of Mexico; Louis Napoleon of France; the House of Hapsburg in the person of Maximilian; his ambitious wife, Carlota, princess of Belgium; and Pope Pius IX—prince, potentate, and pope in league to trample upon the sacred rights of the Mexican people and at all costs to set up again foreign rule on Mexican soil with, of course, the civil power subservient to ecclesiastical influence. The time which to the astute counselors of the Vatican seemed propitious was when the United States was engaged in its civil conflict, which they hoped would disrupt the Union. To this end the "infallible" pope sent his blessing to Jefferson Davis, and Abbé Domeneck predicted that the Southern States, segregated from the North, would join with Maximilian's empire, and, ten years later, an emperor would replace the last of American Presidents at Washington, and a great Catholic empire would spread both North and South over all three Americas, the crowning event of the nineteenth century. It doubtless appeared a beautiful dream to Louis Napoleon and his Holiness the Pope, no less than to some of the Catholic

states of Europe, which were more than ready to reenforce the enterprise with an increasing flow of immigration, and thus hasten the doom of freedom and republican institutions on the entire western hemisphere.

The unfortunate Maximilian, encouraged beyond his own convictions by his ambitious young wife, finally accepted the proffered crown, repaired to Rome for the papal blessing, and set sail for Mexico in the face of earnest protests on the part of a special embassy which crossed the sea to warn him that the Mexican nation was not a party to any such intrigue and would never submit. Yet he came, supported by French and Austrian troops and aided by Archbishop Labastida's betrayal of his native country. Maximilian was crowned with great pomp in the Cathedral of Mexico City on June 12, 1864, but momentous events led up to his tragic end three years later. In the first place, Maximilian discovered too late that the archbishop's delegate, Almonte, had assured him falsely in Europe that the Liberals of Mexico were "without character." In the second place, he and his supporters in Europe were astounded at the collapse of the Southern Confederacy and were thrown into hopeless confusion when Secretary Seward sent his note to the French court objecting to the presence of European troops on the American continent.

When, recognizing the stress of their situation, the Empress Carlotta sailed for Europe to make her

futile appeal to Napoleon III and then to the pope, Maximilian did not accompany her, but four months later essayed to retire, going as far as Orizava, two thirds of the way to Vera Cruz. He attempted to sign an abdication of the throne, but the head of the church in Mexico, again untrue to his country, induced him to withdraw this and to return to Mexico City, with promises of support of troops and funds. The archbishop was unable to make his promise good, so four months later Maximilian left, this time going northward, believing that he might reach Tampico or the Texas frontier. But in Querétaro he was obliged to surrender, and was court-martialed, and under his own "Black Decree" condemned to die. The appeals for his life from various governments of Europe were answered by the following facts: First, before leaving Europe Maximilian was clearly warned by a commission sent from Mexico for the purpose that he was being deceived by the Conservatives, that the Mexican people did not want him, would not receive him, and if he persisted in coming, would treat him as a usurper. Secondly, the same measure that he had meted out was measured to him again. His famous "Black Decree" had been applied to hundreds of officers of the Liberal army who had been unfortunate enough to fall into his hands and had been "condemned to capital punishment . . . and executed within twenty-four hours." In the third place, it was necessary to set forth unmistakably to all Europe that American

institutions must not be overthrown either by pope or potentate from across the seas. Fourthly, Mexico said: "In the person of Maximilian we have the whole situation in our hands. At present there is no heir. If we let him go now, there may be, and who knows whether in some weak hour of our future national life a pretender to the throne may present himself, backed by foreign bayonets? We dare not let him go." And when Maximilian paid the awful price of his folly, though that price was a fearful one, Europe learned a lesson that made all America safer than ever before. America is not congenial soil for monarchical institutions.

The Liberals did not stop with the execution of the tool of the Napoleonic-papal intrigue. Just as soon as Juarez, whose faith in the righteousness of his cause never failed, reinstated his government in the national capital, he and his counselors made a serious study of all conditions in any way related to the years of terrible struggle through which they had passed, and which had not only cost them thousands of lives but had threatened their very existence as a nation. Maximilian was gone, the French and Austrian troops were gone, and the Conservative party had received a mortal blow. But, like the serpent lurking in the grass, the element of danger was still abroad. The sad experience of the past could not be forgotten. The church party, which during the century had four times abetted foreign wars, and secret religious societies occupied in fo-

menting revolutions, must be given to understand that henceforth the government would take care of politics without their aid, and most emphatically would no longer brook such organizations as had for their object "the subjugation of our people to a foreign despotism that has its seat in Rome." The Constitution of 1857, which the empire would have abolished, and which had provided for the complete separation of church and state, for religious toleration and for the confiscation of the immense holdings of the church which had been unjustly wrung from the hands of the people through the confessional and extravagant sacramental tariffs, was reenforced by the Reform Laws and brought about the expatriation of all secret religious orders such as Jesuits, nuns, Sisters of Charity, etc. Absolute freedom of worship and of the press was guaranteed. Benito Juarez, who had, under God, been raised up from a barefooted little Indian of an obscure mountain village of Oaxaca to be state deputy and later governor, national congressman, cabinet officer, and finally president of the nation, won the title of the "Father of Reform," and by Secretary Seward was declared to be the greatest man he ever met. He not only encouraged religious toleration, but declared to one of our early preachers, from whose lips I heard it, "Upon the development of Protestantism depends the future happiness and prosperity of my nation." This view was shared not only by many of his colleagues after the collapse of the French intervention,

but is an opinion freely expressed by the leaders of the recent revolution.

Had Abbé Domenech's prophecy that Napoleon's empire in Mexico was to be the crowning event of the nineteenth century, received its ultimate fulfillment, Benito Juarez' struggle would have been a failure, and this otherwise favored land would have remained indefinitely closed to our gospel teaching. Had Spain continued to have her way, the Bible she rejected in her own country in the thirteenth century, though prepared for her in her own tongue, and the benefits of the Reformation of the sixteenth century, from which she likewise turned away, would not have reached Mexico. Had she received both before adopting her world-wide expansion policy, what different pages of history might have been written! Spain might have forever enjoyed the honor of setting forward the world's evangelization by three hundred years. Due to her blind, short-sighted course, every country in America, after three centuries of oppression and despotism, has thrown off her yoke and now endeavors to fight its own way out into the blessings of civil and religious rights. The providence of God has overturned plans of men and prepared the way for the coming of his kingdom in Mexico. All these significant facts in this erstwhile priest-ridden and downtrodden country clearly indicate a challenge to the evangelical church. God now expects his people who have more perfectly guarded the inheritance of the saints in light to do

the rest, that is, to do their utmost to hasten the glad day when a liberal education, the open Bible, the living Christ, and the comforts of conscious personal salvation shall be an experience enjoyed by the millions of Mexico.

CHAPTER III

THE FIRST YEARS

THE man who was to lay the foundations of Methodism in this republic reached the City of Mexico February 23, 1873, and was met by Bishop Haven and United States Consul J. A. Skilton. Within a few days church services and a school were commenced. A class meeting had been organized by Bishop Haven, for soon after his arrival he had found three Methodist families—one from Ireland, one from England, and one from the States. An old class book lies before me as I write. On the fly leaf in Bishop Haven's writing I read:

First Class of the First
Methodist Episcopal Church
In
Mexico
Organized January 26 (the Lord's Day)
1873
by Gilbert Haven
Leader.

Over leaf find list of members as follows:
Ignacio Ramirez, . . . Arrellano, James Evans, John Petherick, Mary Petherick, Mrs. Hall, Gabriel Ponce de Leon

Four countries are represented in this list. With the arrival of the family of the superintendent and other accessions in May, the class had sixteen mem-

bers and two probationers. To-day, 1918, with our members and adherents we have a Methodist family in Mexico of over twenty thousand. Our day schools enroll nearly five thousand pupils; our properties are worth three quarters of a million dollars, gold, and all but one of them free from debt. To tell how God has brought this to pass in forty-five years in a land which some would have us believe is not congenial to Protestant Christianity, and in spite of bitter persecutions in the earlier years and disturbed conditions in these later years, is the pleasing task before me.

Early in March, Bishop Haven set out on his twenty days' coach ride across country having as his objective the Texas frontier. The superintendent of the new mission gave his time to the organization of the little church and to seeking premises for the headquarters of a work whose foundations he was instructed to lay "deep and broad." Before leaving New York it had been intimated that he might secure the cloisters of San Francisco, the old monastery which was the first ever erected on the American continent. Cortés had been installed as governor-general in the New World but a short time when the Franciscans were sent to Mexico, backed by magnificent endowments. Their headquarters were established in the very heart of the capital and on the very spot where Moctezuma had his pleasure palace. In course of time the monastery became one of the most extensive and wealthy monastic institu-

tions of the world. It covered what is now four blocks of city property and included an immense church and four chapels. In the center was a large open court surrounded by cloisters, whose magnificent carved arches and stately pillars cost vast sums. Also there were residences, refectories, gardens, and everything for the comfort of those who were supposed to be shut off from the world. The place absorbed fortunes, and the resident monks controlled fortunes besides, yet admitted no one's right to question their responsibility or to impose taxation for the support of the government. When the Liberals came into power in 1859 they claimed that the large holdings of the church really were the property of the nation and by right should revert to it. They also claimed that these monasteries were frequently the hotbeds of conspiracy and that the nation could do better without them. Hence, in 1859, these institutions throughout the country were taken by the government. In spite of strong resistance the Monastery of San Francisco was one of the first to be taken over. The authorities feared neither excommunication nor other penalties, and on the refusal of the monks to hand over the keys ordered the militia to cut a road through from east to west—through the heart of this institution, affixing at each end the significant sign, "Street of Independence." When the civil authorities entered it was discovered that sixteen monks only had been enjoying the benefits of this great establishment. The

property was divided into lots and sold at low prices for dwellings, stores, and manufacturing concerns.

Another street was cut half way through from north to south and was given the name of "Gante," after a notably good friar who came to Mexico at the time of the Conquest. Immediately after the secularization a temporary roof was placed over the cloisters and the section was fitted up as a theater, but devout Catholic women protested against such desecration and the theater company failed. About this time the National Congress Hall was destroyed by fire, and the theater was used temporarily for the holding of their sessions. When they no longer needed it a circus company leased it, but met the same fate which befell the theater company. This happened just before the arrival of the superintendent of the new Methodist mission. Hearing about the place, he imagined it might serve as headquarters. Bishop Haven walked past one day and thought the location was satisfactory, but hardly dared glance at the property for fear that some Jesuit looker-on might notice and report the danger to the priests. Our superintendent, realizing the delicacy of the situation, waited until a late hour one night and then knocked at the great door. The sleepy janitor, who at first hesitated to open, was finally induced to do so through the eloquent argument of a silver dollar and the declaration that the visitor wanted to see what the Circus of Chiarini was like. Lantern in hand, the janitor showed every-

thing to the first Methodist who had ever walked inside the historic walls, and who then and there concluded that the property was just what he wanted. We will let him tell the story in his own words:

"I learned that one of the parties whose signature was necessary was a fanatical old lady who would rather see the building go up in smoke than sold to Protestants. What to do I could not imagine. We needed the place so much; the location was admirable, central yet quiet; and our work, already begun, was suffering for lack of a proper center of operations. But here was delay and uncertainty. We could only seek divine help and wait. Three weeks later I was standing at a street corner conversing with a friend when a gentleman passed on the other side of the street. My friend signaled, the stranger crossed over, and we were introduced. During the conversation India was mentioned. 'What,' said I, 'have you been in India?'

" 'Yes, I fought under Havelock, and was one of the volunteer cavalry that rode with him into Lucknow.'

"Instantly it flashed across my mind that here was help at last if I could win him.

" 'Well,' I replied, 'I have done my best to immortalize you and your gallant comrades.'

" 'What do you mean?' said he.

"Asking him to remain where we were for a few minutes, I hurried to the hotel and took a copy of

The Land of the Veda, which I carried back and showed to him, opened at the portrait of General Havelock.

"He looked at it astonished, and said, 'That is indeed our illustrious commander,' and commenced at once to read the pages that refer to the bravery of the heroes, led by their devout general. I stood prayerfully and anxiously waiting. Finally, turning to me, he said, 'How much I would like to possess this book!'

" 'Please accept it as a gift from the author.'

"Thanking me with genuine heartiness, he exclaimed, 'Is there not something I could do for you to show my gratitude?'

"I had learned that he was an Irishman and a Catholic, but Providence led me to feel that he could and would help me, so I replied, 'You are probably the only man in this city who can do something very necessary for me.'

" 'What is it?'

"I explained the circumstances: how we were anxious to secure a suitable property for our work, but that the bigoted old lady would not be willing to sell to us, and I feared to trust any broker in the city lest they should be induced to fail us.

"He asked, 'Would you trust me?'

"I felt free to say I would.

" 'Have you the money?'

"Yes, the money was ready in the bank.

" 'Well, say nothing until I come to you.'

"I reminded him that I was a Protestant missionary, and that he was a Catholic, but he said: 'What of that? Have five hundred dollars ready for me to-morrow.'

"He came the next day, took the money, paid the installment, and obtained his receipt. The property was his and all secure. As soon as the papers in the case were ready he took me to the government office and made out a deed to me as agent of the missionary society of our church, and the Circus of Chiarini was ours."[1]

Our acquisition of the property very much disturbed our Catholic friends, and in one of the clerical organs published in the city at the time appeared the following:

"It is said that the Protestants have purchased the Chiarini Circus. As is known, this place is formed out of a patio of the Monastery of San Francisco. O venerated shades of Belaunzaran and Pinzon! You will wander lamenting around that place sanctified by the presence of the sons of San Francisco, and which is profanated in a descending scale, by rope-dancing, immoral shows, licentious balls, and the ceremonies of a dissenting sect which is the enemy of the church. It is a real profanation, but it cannot be remedied, for power protects the profaners." The first price paid was $16,300 silver. Since then, for iron roof, new residential part, and other improvements, we have laid out some $40,000

[1] Mexico in Transition, pp. 290, 291.

more, making in all less than $60,000. Twice since we have refused $300,000 for the property. It now includes a large auditorium which will seat seven hundred and fifty people; a chapel, or vestry, which will accommodate one hundred and fifty; the Methodist Book Concern of Mexico, also homes for two missionary families and the families of two native pastors. For a time it also housed in the second story of the cloister our first orphanage and day school. In addition to the interesting fact already mentioned that this is the first convent ever built on the American continent, and that it stood on the very spot previously occupied by Moctezuma's pleasure palace, is another fact recently brought out, to the effect that soon after the cloisters were constructed and before the convent was entirely done, Father Gante here gathered children for the first primary school ever established in this country, or, indeed, in any other country of the western hemisphere. Pity that the good friar's successors had not followed his example in his teachings and treatment of the people! Alas for these millions, there were few like Gante, Las Casas, Motolinia, and Quiroga in the early years of the Conquest, and fewer still in the after years. This historic building, so providentially acquired, has been our center ever since. From its dedication on Christmas Day, 1873, as a Methodist church, the blessed gospel has been preached within its walls for forty-five years and in at least three languages. Our principal work has

been carried on in Spanish, and at present, besides five different services every Sabbath in that language, our doors are open nearly every night for other Christian activities, while a noonday prayer meeting is maintained.

In addition to the services in this building, the mission opened two or three small halls in different parts of the city. As street preaching is prohibited by law in this country, we could not follow methods so effectively used in other lands. This prohibition was not intended to circumscribe our work, but was one of those necessary laws growing out of the abuses of olden times in connection with public religious processions. For instance, when the sacrament was being carried through the streets to the home of the dying, everybody, whether Catholic or not, was obliged to kneel or run the risk of being thrown down. American Consul Blake relates that an American shoemaker in 1824 lost his life for not kneeling as the Host was carried past his shop, and that later, when he, a young man at the time, attempted to read the Protestant burial service at the side of the grave, the handful of mourners was stoned by fanatics, and after the service the body was disinterred by the mob. Only government intervention finally secured permanent rest to the remains of the victim of unbridled fanaticism. As far as can be ascertained, this was the first Protestant service held in the City of Mexico.

During the inception of our work members of our

force suffered from stone-throwing in these little chapels. In Santa Catarina, which was near a large market, missiles were frequently thrown through the open door, and one night a stone fell on the open Bible and tore out part of the page. The nearest parish priest had been heard to say that he would prevent us from holding services there. On another occasion one of the butchers in an evening service so flourished a large butcher knife as to throw the reflection of the lamp into the face of the preacher. One of our members, a strong man who had been a policeman, grappled with the offender and marched him to the police station. The next day some of the butchers declared, "That kind of worship is all right." Only a short time before they had said that we would have to walk over their dead bodies if we opened that hall for Protestant worship. None of these persecutions ever discouraged our workers, and with gratitude we record that no one was ever seriously hurt by those who would have prevented the planting of Methodism in Mexico City.

The large auditorium in Gante Street, being centrally located, has been frequently used on important occasions. The Evangelical Alliance held a general Assembly here in 1888 with one hundred and twenty-five delegates, and again, in 1899, with a much larger number. In 1910 a National Sunday School Convention was held here with a large delegation from the International Sunday School Association, under the guidance of Mr. Marion Lawrance. Memorial

services were held in this church for Emperor William I of Germany, President Garfield, and General Grant. On each occasion the president of the republic, the cabinet officers, the diplomatic corps of the capital, and other distinguished personages were present.

At the silver anniversary of the mission there was an exchange of letters between the venerable founder of the mission, then residing in Newton Center, Massachusetts, and the president of Mexico. In his letter William Butler wrote to the president: "May the Eternal Father keep and guide you and bring you at last with rejoicing into his glorious presence. And for Mexico we pray that peace and prosperity, together with the greatest riches of all the knowledge of God, may be her inheritance until the end of time."

CHAPTER IV

REENFORCEMENTS

Bishop Simpson came to visit the mission in February, 1874. During his visit there was an adjustment of the small band of workers. Dr. Thomas Carter returned to the New York East Conference and Dr. W. H. Cooper took his place in Mexico City. He was a presbyter of the Episcopal Church who had come out to this country under the auspices of the American and Foreign Christian Union to work in the Church of Jesus, an independent congregation. Disappointed with the conditions, he sought opportunity to work with the Methodist missions. He was an excellent Spanish scholar and a good theologian. From the first the superintendent had been pleading with the home authorities for reenforcements. His earnest appeals naturally found a hearty response in New England through the pages of Zion's Herald. Dr. W. F. Warren, president of Boston University, and Dr. W. F. Mallalieu—afterward bishop—arranged for a Spanish class in the School of Theology soon after our mission was established. To this class Bishop Simpson and Dr. Butler turned their attention. About a dozen young men in it looked forward to

missionary work in South America or Mexico. At least six of them went to the foreign field.

The first to receive appointment was myself, doubtless due to my relation to the superintendent. My first thought had been of Italy, but I was willing to go where appointed, and this being reported to Bishop Simpson, I received a message to report as soon as possible in Mexico City. During my course I had served as supply pastor of a little church in Boston, where during my stay God had given me the joy of thirty conversions, and I dearly loved the people. Farmer Weatherbee appeared to be specially happy that his three boys had been brought into the fold. The day after the announcement of my Mexico appointment he came and with considerable emotion offered, if I would stay, to double his subscription to the church "and give you all the apples you can eat next winter." The decision had been reached, so that neither salary nor apples could change it. In three weeks' time I closed my pastorate and, under missionary rule, was ordained. Within a week after I received my appointment Charles W. Drees was also called to Mexico. He had joined the Spanish class, and President Warren was not slow to discover his worth, and is probably responsible for sending him to the field. He was born in Xenia, Ohio, and educated in Ohio Wesleyan and Boston University. We met in New York and sailed April 25, 1874, for Vera Cruz, where we arrived May 8. We entered at once on our work,

chiefly the study of the language. So marked was Brother Drees's advancement that inside of five months he preached his first sermon in Spanish. After thirteen years of successful service in Mexico, Dr. Drees was transferred to South America and spent there twenty-one years, then was sent to open our mission in Porto Rico, and later to serve as one of the revisers of the Bible in Spanish.

In 1875 there came to us the Rev. Mathias Goethe, pastor of a Lutheran church in Sacramento, California. He was on a vacation in the hope of improving his health. He was a man of high culture, truly evangelical, and was all aglow for the salvation of souls. We induced him to remain, and the German colony subscribed enough for his support. At times he preached for us in three languages on the same day. Great was our loss when he died in 1876.

In January, 1876, the Rev. S. P. Craver and his wife arrived among us, followed soon after by the Rev. and Mrs. S. W. Siberts. These brethren had been educated in Iowa Wesleyan and Boston University School of Theology. The superintendent now had the four young men for whom he had so earnestly pleaded. About this time he wrote, "Methodism was never more needed than in Mexico."

No mission expects to proceed far with foreign workers alone, for in the evangelization of any country the best and most permanent work must be done by the native-born. As soon as our work began

volunteers came forward, not all of whom proved the desired material. There was one man who joined us early who, though humble in life and limited in knowledge, was a genuine help and the means of not a few conversions. Doroteo Mendoza was a policeman, and his beat included our mission house. He first became interested by seeing the open Bible in our window; later he asked the privilege of coming inside to read it. When not on duty he would remain for hours reading the Bible and asking questions. After a while he resigned from the force and became a local preacher and for years did good work.

In 1875 two priests joined us. José Maria Gonzales, Doctor of Theology, was more of a philosopher than Christian. For awhile he did excellent work for us with his pen, but unfortunately believed himself to have discovered the secret of perpetual motion, and in reality his family was often left without the necessities of life that he might have money to spend on an impractical machine. His stay with us was brief.

Trinidad Rodríguez, another ex-priest, born in Querétaro, one of the indigenous people, had a conversion of the heart as well as of the head. This conversion was due to the fact that he attempted to make a comparison of what he called the Protestant and Catholic Bibles. He was surprised at the insignificant differences and was thus led to study carefully the Sacred Book, and, under the influence of the Holy Spirit, his conversion followed and he

became an earnest gospel preacher. When sick unto death, in answer to the question as to how he felt, he quickly replied, "I have much peace and tranquillity in my soul." His eldest daughter has been a faithful teacher in our mission schools for more than twenty years.

Pascual Espinosa came to us from the Church of Jesus, and still, in spite of the weight of years, remains in active work. Felipe N. Cordoba, who joined us in 1876, was an ex-soldier, and became an earnest soldier for Christ. When the life of William Carvosso was issued from our press he was greatly pleased with it and read the entire work with avidity. When he was pastor in Querétaro he became the victim of an outrageous persecution, and being obliged to leave the country, was finally transferred to our New Mexico mission.

Júlio Trujillo had been in our work only a short time when we loaned him to the Associate Reformed Presbyterians, who were to open a mission in the State of Tamaulipas with Tampico as center. He proved to be a good worker and is still in that mission as an honored minister.

When Protestant missions were in their infancy in this country people suspected that they had political ends in view. The Roman Catholic Church tried to make a great deal out of this. From their pulpits and in their press at times they attacked us most violently and insisted that all missionaries were agents of the United States government working

sub rosa for annexation, and that all Mexicans who joined us were traitors to their country. Many who used this argument knew better, others sincerely believed it. To this latter class belonged Augustin Palacios. He was born in the state of Mexico in 1826, studied law in the Saint Gregorio College, of Mexico City, but at the age of twenty left college to enter the army and fight against the American invasion. He was twice wounded, and at the end of the war took up the study of theology, being ordained in 1851. He was for some time ecclesiastical judge in the Cathedral and later assistant chaplain to the Emperor Maximilian. Becoming disillusioned with what he saw in the historic church, he gathered an independent congregation with the Bible as guide. When our mission was opened he was employed by the government, and to his little congregation preached against us, for at the time he really believed we were political emissaries. After a time he began to attend our services, but always at night, and invariably entered after the service had begun and left during the singing of the last hymn. One day he came and surprised me by saying that he had been carefully noting all that we did, and the object of his visit was to confess that he was fully persuaded that he had been mistaken concerning us, that he had not discovered a syllable of politics in our preaching or prayers or hymns, and that it was the pure gospel; so he was ready to help us in our attempt to bring Mexico to Christ. He became an

eloquent and successful minister, laboring faithfully in some of our more important charges until he died in Christian triumph in his fifty-third year.

Emilio Fuentes y Betancourt was another ex-priest. Born in Puerto Principe, he had been educated there and in Chile and Europe, taking the degree of Doctor of Philosophy. He was one of our most eloquent preachers and a popular writer, but he had a preference for teaching, and after awhile became head of a government normal school, though to the end of his life he continued to write for our Abogado Cristiano and to lecture in our schools.

Herman Lüders was a German who came here as a young man. We discovered him in Orizava and learned that in his wanderings he had lost the religious life, which he earnestly desired to recover. He soon became a teacher in our school in Puebla, where he literally wore himself out in the Master's service. He was an excellent musician, and his name is perpetuated by both verse and music in our Hymnal.

We have also men converted at our altars, called of God and educated in our own schools. Such were Justo M. Euroza, who left Mexico's West Point to enter our work and to become the first Mexican presiding elder; Conrado Gamboa, a model pastor and faithful brother; Pedro Flores Valderrama, D.D., erstwhile editor and the first Mexican to serve as president of our Puebla Institute; Simon Loza, diligent and conscientious in all things and most successful in his pastorates; Abundio Tovar, a

valiant soldier for his country and afterward for Christ; Jorge Manning, native Mexican with English ancestry, was born to teach; Plutarco Bernal, who moved like a patriarch among us; Enrique W. Adams, the thoughtful preacher; Severo I. Lopez, successful in the eldership and then again in the pastorate; B. H. Velasco, D.D., the eminent pedagogue; Miguel Z. Garza, possessing a marvelous flow of language to express his thoughts; Victoriano D. Baez, member of the committee for the new translation of the Holy Scriptures; Eduardo Zapata, the sunny-hearted and our first foreign missionary; Ignacio D. Chagoyan, modest but truly eloquent; A. M. Avila, preacher and teacher both; Miguel Rojas, who has only to be heard to be appreciated; Vicente Mendoza, a sort of Charles Wesley for Methodism in Mexico; Epigmenio Velasco, faithful pastor and enthusiastic organizer of choirs for our Conference and conventions; the five Osorio brothers and sisters, all converted through our literature; Alfonso Herrera, the traveler who brought fresh illustrations from the Holy Land with which to adorn his sermons; and many others worthy to be classed with good Methodist preachers the world over. When our Day of Pentecost is fully come the survivors among them will make a glorious band to lead in the conquest of this country for Jesus Christ.

It is a matter for profound gratitude that God has already from the ranks of our Mexican ministry raised up a man like Sein, competent to serve as

Sunday school missionary under the International Sunday School Association; a man like Baez, worthy to serve on the Joint Commission for the British and American Bible Societies in their task of translating the New Testament into correct modern Spanish; and a Zapata, worthy of being sent by the Board of Foreign Missions as Mexico's first foreign missionary to help to lay the foundations of our church in the republic of Costa Rica.

CHAPTER V

WOMAN'S COOPERATION

Fifty years ago the women of Methodism were only silent partners in the cause of world-wide missions. They could contribute of their means and pray for the work. To-day two missionary societies, one domestic and one foreign, count upon the enthusiastic cooperation of thousands of devoted women who are toiling in great wisdom, praying incessantly and sacrificing of their earthly possessions to bring this world to God. The Woman's Foreign Missionary Society alone contributes annually for this purpose more than the church fifty years ago gave for both home and foreign work.

After the collapse of the Sepoy Rebellion in India, in 1857, William Butler, then superintendent of our mission in Hindustan, visited Delhi, the ancient capital, and witnessed the trial of the last of the Mogul emperors in the Dewan-I-Khass, that most gorgeous audience hall of the Orient. While watching the trial of the man who in that very place had instigated the conspiracy against Christianity in India, the missionary received such a vision of the consequences of the idolatry and paganism of the land, and of the responsibility of his church to the millions

of its people, that he was inspired with the thought that more could be done by enlisting the women of Methodism in the task. In From Boston to Bareilly he tells the story, and reproduces a letter which he wrote at the time pleading for their participation in the work of his mission. After the organization of the India Mission into an Annual Conference Dr. Butler returned to the United States and was pastor of a church in Boston when Dr. and Mrs. E. W. Parker, his former associates in India, came home, in 1868, for their furlough. During their visit in our home the constant topic of conversation was the need of poor India. The deplorable condition of womanhood in that land was discussed and the possibility of interesting the women of our church in some definite organization for their help. Later a call was issued for the women of Boston churches to meet and consider the question. Tremont Street Church, the stormy day, March 23, 1869, and the eight women who ventured out and launched the new Society are familiar details.

The Woman's Foreign Missionary Society was only four years old when the Mexico mission was projected. The superintendent sought its cooperation, since no one could know better than he the value of its aid. From the field he wrote earnest letters, and within a year two representatives reached Mexico City. The first appointed was Miss Mary Hastings, a sister of the well-known publisher of Boston. Several years' experience as a teacher,

some knowledge of Spanish, and a deep religious life gave her special fitness for the task. The second was Miss Susan M. Warner, of Wisconsin, a well-equipped teacher, who immediately after the Civil War went to New Orleans to work among the freedmen. The missionaries sailed from New Orleans for Vera Cruz, arriving in February, 1874.

Miss Hastings gave twenty-five years to the work, most of which time was spent in Pachuca, where she built up a school of five hundred children and so impressed herself upon many of her graduates that to-day her memory is precious to scores of our Mexican workers. She was the first missionary of our church buried in this land. Miss Warner's greatest work was in Puebla, where, in the face of great difficulties, she achieved marked success in laying the foundations of a school, the influence of which is widely felt in several states of the republic. After sixteen years of service Miss Warner returned to the United States, where she became Mrs. Daniel Densmore.

In 1878 Miss Mary F. Swaney and Miss Clara L. Mulliner arrived. The former, having resided for some time in South America, had a knowledge of Spanish, which made her immediately effective in the work. In 1884 three more came to our aid, namely, Miss Mary DeF. Lloyd, Miss Eleanor Le Huray, and Miss Laura M. Latimer. Miss Lloyd gave eighteen years of most diligent service. Broken in health, she went home and died within a few days.

Patio of the School of the Woman's Foreign Missionary Society in Puebla

In 1886 Miss Lizzie Hewett, Miss Anna L. Rodgers, and Miss Harriet L. Ayres arrived. Miss Ayres taught for nineteen years and is now city missionary, in which work she has found great success. In 1890 four came to replace some called home by ill health or other demands. The Misses Limberger, Van Dorsten, Dunmore, and Neiger were all valuable acquisitions to the mission. Miss Limberger's great work in Puebla is her enduring monument. Miss Carrie M. Purdy came first to Guanajuato in 1898 and then joined her friend and former schoolmate, Miss Limberger, in Puebla, where together they built magnificently on the foundations laid. Miss Martha L. McKibben came in 1900, but was called from us by death in less than eight months. The same year Miss L. E. Bumgardner came for the work in Orizava, and others as follows: Miss Ida Bohannon, 1901; Miss Laura Temple and Miss Helen Hewitt in 1903; Miss Ellen Paine, 1905; the Misses Cook, Miss Grace E. Hollister, 1906; Miss Blanche Betz, 1907; Miss Edith Salmans, 1910; Misses Dora A. Gladen, Lois J. Hartung, Kathryn B. Kyser, 1911; Miss Vernise Gelvin and Katharine M. Johnson, 1912; and Miss Elizabeth Benthiem, 1914. The valuable work of these devoted women, and of some others unnamed here who were permitted to give but a short term, challenges the admiration of the church. In addition to these, worthy Mexican teachers, Bible women, deaconesses, and nurses have loyally served the cause in various departments. The unselfish co-

operation of these and of a goodly number of contract teachers sent from the States, as well as many daughters of the land, have made possible the success achieved in these forty-five years.

CHAPTER VI

MISSION EXTENSION, PACHUCA AND VICINITY

Pachuca, capital of the state of Hidalgo, is about sixty miles northeast of Mexico City. It was the first town of importance to which our work was extended. The mountains which rise so ruggedly on three sides of the city suggest impregnable military fortifications. These mountains are full of rich veins of silver, a fact discovered by Cortés four hundred years ago. Silver is Mexico's chief mineral product, and she has furnished one third of all that precious metal now in the markets of the world. The churches in this land are rich with magnificent silver altars and railings, yet this lavish display is rebuked by the general poverty and ignorance of the masses.

Bishop Haven was the first Methodist minister to walk the streets of the quaint city, though not the first Methodist. Wesleyans from Cornwall had preceded him, and he found a class meeting which had been held in the home of Mr. Richard Rule, a mining engineer. The venerable leader was at prayer when Bishop Haven entered. He writes: "It seemed strange to hear the voice of prayer in a Sunday morning class in this far-off land. A full and devout petition it was, Scriptural in form and rich in faith,

in humility and in assurance." Several Mexican workers came to be regular attendants in this class. This was not the first English service in Pachuca, for in the early fifties the Rev. Henry Davis, a Wesleyan minister, came and conducted service in English in the drawing room of Mr. Charles Rule. The Mexican authorities objected, for as yet the Constitution of 1857 had not been adopted, granting liberty of worship; but when they learned that Mr. Davis was only a visitor, they withdrew their objections.

There existed in 1873 a little congregation under the leadership of Dr. Marcellino Guerrero, who used a modified form of service published by the Church of Jesus in Mexico City. His little flock was called "The Reformed Church in Pachuca." At that time the Doctor was more of a Protestant than a Christian.

Dr. Butler found a few local preachers among the Cornish people and a hall was hired in the public square for weekly services. A Sunday school was started, the local preachers took turns in conducting services, and a missionary from Mexico City visited and preached every third Sunday. These warm-hearted Cornishmen afforded much help for the work and contributed generously toward the chapel built in 1876 and for the fine church of two stories erected twenty years later.

The superintendent of the new mission was heartily welcomed by the little band of Mexican Protestants

who were living up to the light they had. They were Protestants certainly, although they knew little of vital piety; but, like their honest leader, they were ready to be led into all truth. Dr. Guerrero held his public services regularly every Sunday morning, and in the afternoons as regularly presided over public billiard tables, the income from which he regarded as a necessary offset to losses in his medical practice caused by fanatical persecution. Dr. Butler was soon able to help him to see the inconsistency of this, and he came into the enjoyment of a better religious life, gave up Sabbath desecration and devoted more time to preaching the gospel. Henceforth there was more of Christ and less of controversy in his sermons. In 1875 he relinquished the pastorate to one of the younger men and moved to the City of Mexico, where he continued a devoted member of our church up to his death in 1888. At that time Dr. Butler, who had retired from the work in 1879, was on a visit to the scene of his former labors. I told him that I was about to take the sacrament of the Lord's Supper to his old friend, Dr. Guerrero, and together we went across the city. The meeting, after nine years, of the two old friends, each of whom had reached his allotted three score years and ten, was very touching. When the final prayer was concluded Dr. Guerrero was in a state of ecstasy. He requested his daughter to play some triumphal music on the piano, and said: "I seem to be in the anteroom of some great banqueting hall.

I am about to pass in. Play louder, daughter, play louder." Thus, in great triumph, passed on to the better life this first Methodist preacher of Pachuca. It is still true that our people die well.

From the first Brother Drees was designated to work in Puebla and I in Pachuca. In February, 1875, I was there, but in less than a week received a dispatch informing me that as Dr. Cooper's health had failed I was appointed in charge of the work in Mexico City, and here, in one capacity or another, I have remained these forty-three years.

Mr. Christopher Ludlow, a mining engineer from Cornwall, came to Pachuca to install one of the largest pumping machines ever brought to this country. Before his contract was finished, Dr. Butler discovered that he was not only a practical builder but also an excellent preacher, and so induced him to join our missionary force. Mr. Frank Rule had procured for us a well-located plot of ground in the heart of the town, and to the construction of a little chapel and homes for both missionary societies Mr. Ludlow set himself industriously. When completed the chapel would seat about one hundred and fifty people, and served both the English and Mexican congregations. It was dedicated April 2, 1876, during the Tuxtepec revolution. In the afternoon Mr. Ludlow, Mr. Siberts, and myself were conducting the English service when the city was attacked. Mr. Ludlow, who had a fervent spirit and a strong voice, was leading in prayer, when a volley of bullets began

Our Church in Pachuca

to fall around the place. When he finished the petition and opened his eyes there was just one member of the congregation left before him, a deaf old lady, and the two preachers in the pulpit! He said that he had noticed footsteps, but thought it meant more worshipers coming in. All our people reached their homes in safety. Later Mr. Ludlow made some fortunate investments which permitted him to make generous donations to our work.

The Rev. J. M. Barker entered upon the pastorate here in 1878. To him is largely due the extension of the work to El Chico, Tezontepec, and Tulancingo. Encouraged by a donation of five hundred dollars from Mr. Ludlow, he built the chapel at Real del Monte and, backed by like generosity from Dr. William B. Rule, he built the chapel at El Chico. On account of the health of his family Brother Barker was obliged to return home in 1884, and is now in the faculty of Boston University. He was followed in Pachuca by the Rev. Lucius C. Smith, who came to us from South America, and since then by the following: the Rev. L. B. Salmans, William Green, J. T. Tubbs, H. F. Limric, I. C. Cartwright, W. C. Evans, George E. Allen, B. S. Haywood, Samuel Quickmire, E. W. Gould, F. M. Bailey, and H. E. Morrow.

Among the Mexican pastors who have labored in Pachuca are the following: Francisco Aguilar, the converted cobbler; F. N. Cordova, the converted soldier; and Doroteo Mendoza, the converted police-

man. Later came Conrado Gamboa, J. M. Euroza, and P. F. Valderrama. These three were the first graduates of our theological school in Puebla. All of them chose wives from the congregation at Omitlan, eight miles from Pachuca. After the third had made his choice the little congregation sent a petition to please have no more unmarried preachers on that circuit, to avoid the depletion of their little flock!

In later years the following have served in Pachuca: Sixto Bernal, the Hernandez brothers, Pascual Espinoza, S. I. Lopez, Emilio Castillo, Edmundo Monroy, Manuel Andujar, E. W. Adam, Vincente Mendoza, Eduardo Zapata, Ignacio Chagoyan, and others as assistants. Later Brother Baez worked enthusiastically for the new church building.

In 1892 Dr. Sanford Hunt, treasurer of the Missionary Society, visited the mission. When in Pachuca we took him up the mountainside to get a bird's-eye view of the city and surrounding country. Standing there, he asked, "How many inhabitants has Pachuca?"

"About forty-five thousand," was the reply.

The Doctor, with a most surprised expression on his countenance, exclaimed, "What! a city of forty-five thousand people and not a single Protestant church edifice!"

The next event to be recorded of Pachuca Methodism was the building of the church. It replaced

the little adobe chapel and is a two-story building with an auditorium on the first floor for the Mexican congregation, with a seating capacity for five hundred, and an auditorium on the second floor which will accommodate fifty more. The Hon. Alden Speare, of Boston, for many years a member of the Missionary Board, was invited to lay the corner stone. Bishop McCabe helped us to raise the first twelve thousand dollars, a large portion of which was contributed by our Cornish friends. The Mexican brethren also did marvelously well. Bishop Hamilton dedicated the finished building, which is one of the finest Protestant churches in the country, and an honor to Methodism and an ornament to the city. The entire cost was nearly $50,000 Mexican silver, and there is no debt on the property. This city is the headquarters of Methodism for all the state of Hidalgo. In our Conference it is known as the Eastern District. The work has spread to several small towns near Pachuca. Two circuits with a dozen preaching places have been formed on the Tezontepec plains. Another one is in the Tulancingo Valley, while sixty miles east of Pachuca is Zacualtipan, head of a circuit which reaches down the mountain slope toward the coast, where already our preachers visit and tell the old, old story, in some thirty towns or villages. Some day Bishop Haven's prophecy will be reality, and there will be an Annual Conference in this state.

In 1893 the work of both societies had grown so

that the property could not accommodate the various interests, so it was agreed that the Board of Foreign Missions should sell to the Woman's Foreign Missionary Society all its interests in the joint property except the corner on which stood the adobe chapel, which should be retained for the new church. A double house on the next street was purchased which has since been the home of the missionary and of the Mexican pastor and the school for boys.

Miss Hastings immediately planned to enlarge the school building to accommodate larger numbers. These came rapidly until the school enrolled over six hundred girls, the school of largest attendance supported by the Woman's Foreign Missionary Society in all the world. In 1917 it had nearly one thousand names on the roll.

CHAPTER VII

ORIZAVA: "JOY ON THE WATERS"

Under the shadow of the snow-capped peak of Orizava, on its eastern slope, at an elevation of about four thousand feet, nestles the city of the same name, a place with forty thousand inhabitants, rich in its harvest of tropical fruits, coffee, and the produce of its factories. The meaning of the Indian name is "Joy on the Waters," and whether one comes up across the sandy deserts which lie between the city and the coast, or down from the arid plains of the table-land, that which first and favorably attracts attention on reaching Orizava is the abundance of water rushing down from the perpetual snows of the mountains to turn the wheels of industry and to make the valley blossom with luxuriant tropical growth.

Our first services in this beautiful city were held on May 17, 1873, under the care of Dr. W. H. Cooper. Nine persons attended and later in the day an English service was held with ten persons present, one of whom declared that he had not been inside of a church for twenty years. Upon the conclusion of the service in Spanish a group of curious people was seen around the door. They asked for tracts, but when these were given, one man looked

at his and then tore it to bits and threw it back through the window. A moment later a stone was hurled through the window, but fortunately no one was hit. By the next Sunday a large room had been rented in the building formerly occupied by the monastery of Saint Joseph. It was far from attractive, but was the only place available. At the end of one month forty persons were on our list of friends. The publicity given the new services provoked opposition and some persecution. The carpenters in the shop where our benches were being made went out on a strike rather than to work for "heretics." Dr. Cooper was pelted with stones and the door of his house besmeared with filth. He appealed to the police for protection for his home, but the man sent for the purpose was intoxicated. It was stated that the nearest barroom was the property of the priest, who had furnished free refreshments to the guardians of the peace on that beat. We did not despair, and now have the joy of seeing the fanaticism of those days give way, and the work not only permanently established in the city but spreading out into other towns of the state.

The Rev. Richard Stephens administered the work for three years in Orizava, and the Rev. G. S. Umpleby for five. In 1880 a desirable location in the healthiest part of the city was secured for a chapel and parsonage. Mrs. Bishop H. W. Warren gave the cabinet organ for this little church, one of many which this elect lady has sent to our missions.

Some very touching instances of the Christian faith of our people are recorded by Mr. Umpleby. One poor Mexican woman was able to say in her dying hour: "I have received Christ and he saves me. I shall soon be with him." In Cordova one of the church stewards was at death's door. His Roman Catholic mother-in-law asked if she should send for a priest. He placed his hand on the Bible and said, "I have the assurance that faith in Christ is sufficient." The Rev. Simon Loza, who was in charge after Brother Umpleby returned to the United States, told us of a magistrate in his town who walked thirty-six miles to converse with him regarding the gospel of which he had heard. The result was his conversion, his return to the home with an exhorter's license, and the establishment of a little church. The Rev. A. W. Greenman, as presiding elder, gave three years of careful attention to this district. In 1888 Augustin Palacios came to the pastorate. About this time Spiritualism made its appearance in Orizava. Brother Palacios cannonaded it so vigorously from the pulpit and through the press that the leader came in person to beg him to cease. There is an Indian village, Atzacan, about seven miles from Orizava, where the older people speak only one of the Indian languages, though their children use Spanish also. In one of his early letters Dr. William Butler wrote, "The children of these Aztecs are to be gloriously redeemed, and we are to do the work." Brother Pala-

cios seemed to share in this thought, as we saw by his interest in the people of Atzacan. One of his sermons was heard by a leader of the village, who had fallen a victim to the drink habit till half his time and more than half of his means were wasted. That day as he stood outside the little thatched hut and listened for the first time to the preaching of the gospel, the Holy Spirit carried conviction to his heart. He came to the pastor and said that he wished to be a Christian. He was told that to be a Christian he must give up his drinking and properly care for his family. He replied, "I will do it, by the help of God." He became a new creature, and wife and children were properly cared for, the mortgage lifted from his coffee ranch, and the children were sent to school; later one daughter married a preacher, and the other graduated from our Puebla Institute and is to-day a faithful teacher in our mission. Within ten years he moved his family from the thatched hut into a fine stone house. When Bishop McCabe visited us, and came to Atzacan, this good fellow regaled us and about twenty friends with a bountiful repast in this new home. I never saw the Bishop happier than when he came face to face with this trophy of the cross, whose conversion meant so much in that community.

Our Aztec brother's first ambition was for the building of the temple of God. In 1892 Bishop Fowler and Dr. Charles Parkhurst visited Atzacan. After the service in the bamboo hut this representa-

Rev. Augustin Palacios

tive of a noble race pleaded with the distinguished visitors for aid to build a church. He offered to donate all the land needed for church, school, and parsonage, and pledged himself and the members of the little flock to contribute of their means and labor. The Bishop turned to the editor of Zion's Herald and said, "Parkhurst, here's your chance!" The generous-hearted editor replied, "I accept." His eloquent appeal in the paper brought quick response and we soon received $527. This, with the money, materials, and labor contributed by the congregation and their friends, made it possible for Bishop Joyce to dedicate an attractive church in 1895.

Other towns called us. Huatusco is situated in the mountains some sixty miles from Orizava in the heart of a rich coffee district, accessible only by narrow paths. The people have brought modern machinery for their ranches, sewing machines, bicycles, pianos, and other luxuries over those trails on the backs of mules. They get good prices for their crops and want the best that civilization offers. Why should they not ask for the gospel? We have planted a school and church in their midst.

Tuxtepec, though in the state of Oaxaca, is easily accessible from Orizava. This was the cradle of the revolution in 1876 which raised Porfirio Diaz to the presidency. Here we have a good-sized congregation and two schools. Among our early converts was an Italian sculptor who sincerely lamented having made so many idols for the Roman Catholic

churches before his conversion. Our work is established also in Tierra Blanca, Acula, and other towns along the line of railway to the Isthmus of Tehuantepec. Providential openings may be followed all the way down to the isthmus on the Pacific Coast.

Our work in the port of Vera Cruz is comparatively new, though we really made a start in 1873, before any other Protestant missions. At one time we withdrew out of regard for the wishes of our Presbyterian brethren. Of late, however, in view of the need of having connection through the port, and the fact that the number of inhabitants has long since passed the thirty-thousand mark, we have reentered the city and have both a school and a church.

Aubundio Tovar was made a presiding elder in 1897 and traveled extensively through the Vera Cruz District. As an old soldier he was accustomed to hardships, so shrank from no undertaking that he believed to be for the good of the cause. Yellow fever was prevalent in this territory, and soon after he had written in his annual report that "all the workers without fear of the disease have remained faithful at their posts, preaching Christ and training the children confided to their care," he fell a victim to the terrible disease. He was a true soldier of the cross.

When José Rumbia was in charge of the work in 1900-06 he established a night school in the country jail which he conducted with an average of sixty pupils, many of whom were led to better lives before

going out again into the world. The Rev. F. P. Lawyer was presiding elder from 1907 to 1911, and also pastor of the English church. Carlos Sanchez, Plutarco Bernal, Crescencio Osirio, Miguel Rosales, Vicente Osorio, and Jorge Corona all worked faithfully for the upbuilding of the Kingdom on this district. In 1912-14 the Rev. F. F. Wolfe was in charge, assisted by Miguel Rojas, Gorgonio Cora, Madaleno Constantino, and David Verduzco.

Our most imperative need is a well-equipped school for boys and one for girls each with a boarding department located in Orizava. Here we must train the workers for our future, as we cannot expect any considerable number of youths from the hot climates of the low lands to enter our schools in the temperate climate of the table-lands.

Whether we teach or preach, whether we employ English, Spanish, or Aztec, the object is the same, namely, that the millions of this state may rejoice, not only over their abundant streams of material waters, but that all may come to know the joy that comes from drawing from the wells of living waters.

CHAPTER VIII

MIRAFLORES: "BEHOLD THE FLOWERS"

When we first began to visit the village of Miraflores, about thirty miles east of Mexico City, we found it indeed beautiful for situation on the foothills of the glorious mountain Iztacihuatl, with its eternal covering of snow. It was in the day of the stagecoach or saddle horse, and a slow journey across the dusty plains always found a delightful ending in this charming spot.

About three quarters of a century ago Señor Felipe Neri Barrio visited the spinning mills in Paterson, New Jersey, with the object of purchasing machinery for a mill in this Indian village, the land for which had originally been ceded to the Marquis of Miraflores by the Spanish crown. In Paterson Señor Barrio found a young Scotchman, J. H. Robertson, and was fortunate in inducing him to accompany him under a three-year contract in order to build and manage this, the second spinning mill ever erected in Mexico. For the power the melting snows of Iztacihuatl furnished an unceasing stream. Mr. Robertson remained in the country and later became the proprietor of the mill, which he converted into a factory for cotton goods. It is now a fine modern plant, and the output has always stood

A-1 in the markets of Mexico. Around it a clean, prosperous village developed, while the kind-hearted Scotchman took a real interest in the welfare of the factory people. They were taught practical cleanliness: for example, no one could enter the factory on Monday morning unless wearing clean clothes. A small percentage of their weekly wage was left with the manager to create a fund which entitled all to the services of doctor, school, and the services of the priest. If the fund ran low, it was replenished by the company in generous fashion.

When we visited the place for the first time, in 1875, we were given a cordial reception by Mr. and Mrs. Robertson. A little Mexican Evangelical congregation was meeting in the house of one Avila, a worker in the factory who, though a man of limited education, was respected by all. He had been led to renounce Romanism by the reading of tracts and books. The place of worship was small and inconvenient, and we were interrupted not a little by the domestic animals. Shortly afterward Mr. John Robertson provided a comfortable hall which had served as a granary, but which he kindly fitted up as a chapel. Our first service here on February 14, 1875, was attended by sixty people in the morning, and at night by one hundred and fifteen. This hall served us for a couple of years. In the meantime our dear friend Mrs. J. H. Robertson passed away. Shortly before her death she requested her husband

to assist the mission in securing a permanent place of worship. Accordingly, he purchased and donated a large, desirable plot of ground in his wife's name and supplemented the gift with $500. All the members of the family contributed generously, as did the English workmen in the factory, and the Mexicans too gave freely of their means and of their labor. The subscription list contained the names of one hundred and fifty-seven men, women, and children, and the total was $311.75—a remarkable amount considering the circumstances of the contributors.

The dedication was a happy time for the little flock when, in 1878, natives and foreigners rejoiced over the completion of this, the first Protestant church building to be erected in this part of the country. Prior to this time use had been made of buildings remodeled or halls adjusted to the needs of public worship. This, however, was new from foundation to the bell in the tower. An enthusiastic Lancashire spinner, in addition to his subscription, gave ten dollars for the privilege of ringing the bell for the first time.

In addition, a comfortable parsonage was constructed and the property surrounded by a substantial wall. Later school rooms were put up, giving us a complete plant. Miss Eleanor Le Huray did heroic work in building up the school for girls. While Dr. Siberts was in charge, for a time he had the Theological School in temporary quarters in the

parsonage. This continued until he went with the students to Puebla. The pastor now in charge is the Rev. A. M. Avila, nephew of the founder of the congregation, and he has proven himself a worker not needing to be ashamed.

From Miraflores the work extended to Amecameca, a town on the foothills of the Volcano Popocatepetl. Amecameca is the site of a sacred shrine known by the name of The Holy Mount, to which weary pilgrims come by the thousands to worship a life-size wooden image of Christ, which is kept in a glass case shaped like a coffin. The shrine is reached by a rugged stairway with fourteen stations used as resting places by the pilgrims, who do penance by ascending on their knees. The first station is dedicated to Saint Helena, mother of Constantine. At the church on the summit of the hill is a cave through which the faithful claim that they can hear the music of the organ in Saint Peter's in Rome. There are different fables regarding the miraculous appearance of the Lord at this time. One is that he came up from Rome through the earth and left the opening which is called the cave. Augustin Rivera, at one time our pastor here, tells how he met a man doing penance by crawling on his knees in an attempt to reach the shrine. The pastor dismounted from his horse and, asking God's help on the effort, succeeded in showing the man a better way. The penitent rose and returned to town. Near the foot of the hill we have a church and

school, where our faithful workers present the gospel to the multitudes of pilgrims.

From the top of The Holy Mount one views a wonderful panorama. The majestic volcanoes lift their eternal snows to the sky. To the left the valley extends to Miraflores, and to the right it drops gradually to the hot country, the "tierra caliente." The eye sweeps up to the hardy evergreens, which reach to the snow line, fourteen thousand feet above sea level, then we look down to a beautiful valley with its tropical growth. In the midst of the beauty may be seen Ayapango, where a good friend donated the ground for our church and school. Just over beyond Ayapango are Cuijingo and Poxtla, where we have small but faithful congregations. To the right is Atlautla, the site of the Shaw Memorial Chapel erected by friends in Providence, Rhode Island. Beyond are two other villages where the gospel is preached. This gives us eight congregations in this valley. War conditions temporarily checked some activities, but now our pastors are at their posts.

Nearer to Mexico City we pass through the Texcoco Valley, where we have five congregations. The story of our entrance here is this: One day in 1879 I stood at the door of the Mission House in Mexico City and saw two Indians looking from side to side till they came to our door. They stopped to consult each other and then approached me, stating that they were from San Vicente Chicoloapam,

twenty miles away, and they had walked to the city to inquire about religious liberty. In my study the older man, Camilo Arrieta, said that some time previously his brother procured a copy of the New Testament, which had been loaned to him and which he began to study to his great comfort. He assembled his family and some of the neighbors each Sunday to hear him read from the sacred volume. A knowledge of these gatherings came to the parish priest, who demanded the book, and they did not dare to refuse.

He went on: "But when my brother compelled me to give it back to him I tore off the cover and kept it. My brother took the book to the priest, who burned it. The following Sunday the little company came to my house as usual, and I showed them the covers of the sacred book, reminded them of the promise we had found in it that Christ would meet with two or three. We talked about it and prayed till we felt comforted. The priest heard that we were still holding our meetings and induced the mayor to notify me that such meetings were not permitted. But I had long since lost all confidence in the priest, because a short time ago one of my neighbors was sick unto death and I sent my wife to ask the father to bring him the sacrament, for I had been taught that no one could enter heaven without partaking of this Host. Imagine my indignation when my wife returned to inform me that the priest had made improper overtures to her. I concluded

that a man who acted that way and who also dared to burn the book so full of precious promises could not be a good man. I determined never again to enter his church, but to have my own little altar in some corner of my house. Now, my nephew and I have come into the city to learn if the law protects us in this matter." Aware of the regard which these indigenous people have for a lawyer, and knowing one who was well versed in the Reform Laws, and being in sympathy with the Indians, I took the two men to the attorney's office, and in a few words explained the situation. He listened patiently, then took down from his library a large volume containing the Constitution and the Reform Laws, and slowly read to the visitors the articles bearing on the question. I shall never forget their looks of satisfaction as they listened.

The next Sunday morning early I rode out of the city gate about daylight, and reached Don Camilo's house at 9 A. M. We sent formal notice of our meeting to the mayor, saying that henceforth we would hold such meetings regularly under the protection of the law, and that if he allowed any one to interfere, we should appeal to the governor of the state, and, if necessary, to the president of the republic. From that day no one ever questioned our right to hold services in San Vicente Chicoloapam. I preached to some twenty people in the adobe hut belonging to Don Camilo and gave out copies of the Bible. At the close our host exhorted the people

to join him in pledging funds to build a chapel and promised that he would donate the land. When asked where we could locate the building, he replied, "Choose from anything I have." A few weeks later we laid the corner stone, and friends, hearing of the incident, contributed funds to help with the edifice. On the day it was dedicated the happiest man in all Mexico was dear old Don Camilo as he said, "On the ashes of a burned Testament we built a house for God."

The little flock was by no means free from persecution. Fanatical neighbors connived with fanatical authorities to arrest Don Camilo upon false charges, and after confinement in the village prison he was removed to the country jail six miles away. Friends of the congregation who had watched the village jail night and day hastily gave the alarm and the guard of soldiers conveying the prisoner found themselves accompanied by several witnesses, who planned tc go with him to the jail to see that no "Flight Law" trick was applied to their beloved leader. In the jail Don Camilo was given every consideration. When I visited him I found that he was being permitted to read the Bible and talk to his fellow prisoners. It did not take the authorities long to understand the situation, and he returned home to spread the good tidings with more earnestness than ever. From San Vincente the work has spread to Coatlinchan and to Cuanala and San Francisco.

CHAPTER IX

PUEBLA AND TLAXCALA

The capital city of the state of Puebla has two names. The masses generally call it Puebla of the Angels, while the official name is Puebla of Zaragoza. For the first there are three traditions, one of which is to the effect that in 1530 Bishop Garces in a dream saw the angels surveying the site of the city. Another is that while the Spaniards were building the city a great multitude of angels appeared to Queen Isabella in a dream and indicated the name to her. The superlatively absurd tradition, however, is the most popular, namely, that while the great cathedral was in process of construction the angels came by night and built just as much as the men built by day. Even with this angelic aid it took ninety-one years to finish the splendid pile.

The official name was given in 1862 after General Zaragoza drove out the French invaders. Whatever name is used, Puebla, with its one hundred thousand inhabitants, is recognized as the second city in the republic. Until recently it was rightly considered the most fanatical of Mexican cities, possibly sharing this dubious honor with Querétaro. Eighty miles separates it from Mexico City, though by the

railway around the foot of the mountains it is over one hundred miles of travel.

The Inquisition was situated in this city till it was seized by the Liberals at the time of the nationalization of the other churches' properties. Dr. William Butler counted it a happy chance to purchase a part of the old Inquisition building through the agency of a German Jew who had no scruples in selling to Protestants. Dr. Butler regarded this purchase of such importance that he wrote, "The fact that Puebla has been and is the ecclesiastical headquarters in this country, and that our Methodist mission has to-day its home and center of operations in the very building which was so long the Inquisition, is surely sufficient to turn the thought of our church and of Christian men generally with deepest solicitude and prayerful interest to a mission thus situated."[1]

After mentioning the time necessary to transform a Spanish Inquisition into a Methodist mission he continues: "Out of the cells and from beneath the floors we took more than two hundred skeletons of the dead. . . . Who they were and what their story He alone knows who 'has appointed a day when He will bring to light these hidden things of darkness' and reward their perpetrators 'according to their works.' . . . No Christian mission in the preparation of its home ever before had such work

[1] See Mexico in Transition for details.

laid upon it. And I cannot but think that such facts, so thrilling and so peculiar, are yet to be followed by peculiar and special mercy. There were prayers and hopes uttered and cherished within those solid walls as well as sufferings endured that God will never forget and will yet surely answer. He has already begun that answer, for we are here as the result of this interposition, and the rest is coming—coming in mercy and grace and the power of the Holy Ghost for the salvation of the people of Puebla."

At the first service only six were present. Brother Drees wrote: "Those who came are men who have suffered for conscience' sake wounds and hunger and nakedness. They told me that they knew of others of like conviction and courage." Some boys in our Mexico City school, with their teacher and his wife and their helper, soon came to Puebla and lent additional strength to the gatherings. The first Sunday in July, 1875, an organ which had been donated was used to lead in singing and the sound attracted a crowd of curious people. In the midst of the service a big stone came crashing through the window. The consul-general of the United States, who was in the chapel, took ten dollars out of his pocket and gave it to the superintendent with the remark that he would pay for all the windows which might be broken. In August the chapel was dedicated with an attendance of about two hundred. Brother Drees preached on the text: "If this counsel or this

work be of men, it will come to nought: but if it be of God, ye cannot overthrow it."

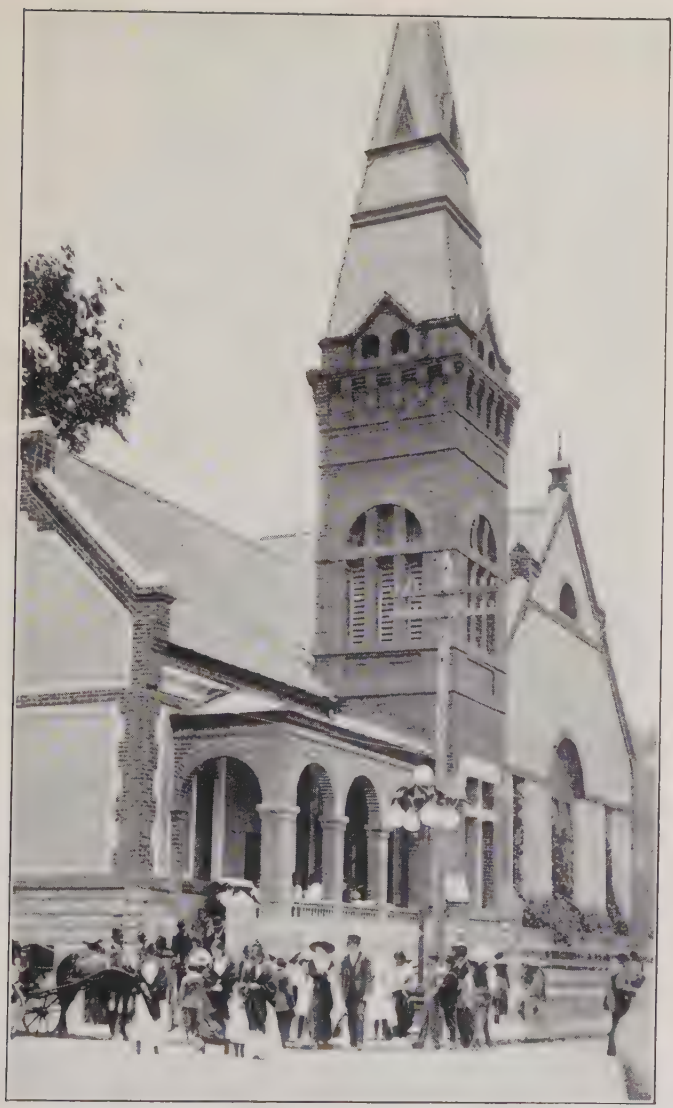
Before we left Mexico City to attend this service a warning was brought by an Englishman, who begged us not to attempt to go to Puebla and, indeed, to withdraw those already in that city, that the fanatics were working up a plot to prevent the dedication of the church and to make way with those who should attempt it. Father listened quietly and replied: "If I were afraid to go to Puebla, I should have remained in the United States. God will take care of us." President Lerdo was notified of the plan to dedicate the church, and he instructed the governor of the state to extend to us the full protection of the law. The day passed without serious disturbance and was a genuine triumph for our cause. The event was the talk of the town. A Catholic paper, called The Friend of Truth, dedicated its editorial to us, and referring to the preachers of the day, it said: "The unhappy apostates who thus exhibited themselves commenced by denying their names and country. They are Mexicans, and though they have Spanish names they caused themselves to be announced with the names of C. W. Drees and John W. Butler, in order to give themselves importance with Yankee varnish, as if the rubbish which the United States flings at us merited more consideration than the poor but honest Mexican." If the readers of this had ever seen our hair and eyes, to say nothing of hearing our speech with its foreign

accent, they would have known at once how much of a "friend of truth" was that paper!

Two young men and one native helper formed the nucleus of the Theological School. From classes soon formed have come some of our best workers—men like Gamboa, Euroza, Valderrama, Tovar, and Lopez. The first sacramental service, held soon after the dedication of the church, was attended by about two hundred people, all of whom saw for the first time the laity receiving the wine as well as the bread.

The work spread to Apizaco, a railroad junction, and within a year a little church was built there at a cost of sixteen hundred dollars. Always in establishing new work we insisted on having the marriage ceremony for those who had not legalized their relations because of the exorbitant charge made by the priests for that "sacrament." We performed the ceremony after our service and made no charge, but urged the vital importance of the act. Later we would baptize the children, and in some cases the brides would bring their babies forward. The knowledge of the gospel had opened the eyes of these people to their duty. On relating to the attorney-general of Mexico some such examples which had come under my observation he remarked: "Protestantism will confer a great blessing on Mexico in helping to regulate this one matter, so long shamefully neglected."

Dr. Drees soon wrote that his growing congrega-



Our Church at Puebla

tion had all the characteristics of a well-sustained society. The membership was composed of poor people who lived in the midst of constant persecution. The influence of the gospel was seen in some who formerly were idle inebriates and clothed in rags, who now attend the services with punctuality, clothed neatly and in their right minds. General Bonilla, governor of the state, and other officials were manifestly friendly, and self-support was urged on our people and seemed to be acceptable to all the congregation.

The Rev. Epigmenio Monroy was sent to Apizaco as pastor in 1881. He opened a day school with thirty children and his influence reached out into adjoining villages. Returning from the first service in Santa Ana, a village five miles from Apizaco, where he had gone with two brothers for the first Protestant service, they were set upon and assaulted by a band of a dozen fanatics armed with machetes and clubs. Pastor Monroy was almost hacked to pieces and left for dead. Both of his companions were badly hurt, but one was able to crawl to town and give the alarm. Police and friends hurried to the scene and tenderly carried Pastor Monroy to his home, where, after hours of intense suffering, he died praying for his murderers, and advising the family not to prosecute them, for "they know not what they do." When one of his companions died a few weeks after, he was refused burial in the village cemetery and so was buried in the open field.

The beginning of our strong institute for young women in Puebla was in 1881, when Miss Warner opened a school with three little girls in a rented house. At the end of the year she had eighteen pupils, and the next year twenty-four. We now enroll over eight hundred.

In 1882 an extension was made by the Rev. S. W. Siberts and J. M. Euroza in the mountain regions, in the district of Tetela. Friendly folk were found in Texmelucan and work inaugurated. Five hundred Testaments and hundreds of tracts were distributed and preaching services were held in school and homes. A congregation of over three hundred gathered in Xochiapulco. The entire mountain region, sometimes called the Switzerland of Mexico, inhabited by pure-blooded Indians, seemed most favorable toward the gospel. The historic church had lost prestige among them, and Xochiapulco, the principal town of the district, had been without a priest for eleven years. It is to be deplored that our mission lacked the necessary resources to fully meet the opportunities of these days. Two missionaries with half a dozen Mexican pastors and teachers could have brought thousands into the church in a short time.

Texlutlan and other towns opened to us. Twenty-one congregations had been gathered by 1886 and four schools had been opened for boys and four for girls. With the remarkable growth of the work in the city of Puebla the old Inquisition building be-

came altogether too small, and in 1886 we were able to secure a new and more favorably located property in Calle Tamariz. The property was purchased from a young Mexican woman for six thousand pesos. When the father confessor learned that she had sold to "heretics" he compelled her, much to the disgust of her brother, to give to the church one thousand pesos to atone, if possible, for the sin. However, when she realized what she had done, she preferred to sell to us also the adjoining premises, in order to avoid having to live as neighbor to "heretics." This second piece included a large garden and was exactly what we needed. With this purchase our property ran from street to street and comprised about one fourth of the block. Later the Woman's Foreign Missionary Society made several purchases adjoining the Board's property, each time in what seemed to be a most providential manner. When we recall that fifteen years earlier the only person who would consent to have property dealings with us was a Jew, we can realize how Protestantism had been gaining in favor in this community.

The new building and other evidences of growth brought from the episcopal palace an edict addressed to "All the faithful," prohibiting them from selling to Protestants materials for building and forbidding all mechanics working for them or parents putting their children in their schools. People reading our books or tracts were threatened with

penalty. "His most illustrious Holiness" recommended the faithful to pray by the intercession of the Immaculate Mother to confound the enterprises that threatened the "one Holy Catholic and Apostolic Church."

In 1887 an independent congregation in Atzala petitioned for admission into our church. Eight years previously twenty-two of their number had been cruelly massacred by fanatics, who threatened the little company about the time they joined us, but an appeal to the president of the republic brought peremptory orders to the local authorities, who then gave us full protection. These people, though poor, built their chapel without outside help, and before long the work spread to the nearby towns of Chietla and Matamoros, and developed later in Atlizco, San Martin, and Jonacatepec.

In March of this year we were called upon to mourn the death of Simon Loza. Only two months before in the Conference love feast he gave an impressive testimony: "Brothers, I feel a conviction that I may not meet you again. When I reach heaven I shall at once endeavor to get near the throne to look into the face of Him who redeemed me. Then I shall return to the gate to await the coming of this brother [pointing to Dr. Craver] and to conduct him up to the throne and say, 'Here is the man who led me to Thee.'" As I listened to this I said, "It pays to be a missionary."

In 1892 work was begun on the church in Panotla

and Puebla. Dr. Drees, who had been the first missionary, was visiting the country and dedicated the church in Puebla. It is one of the most attractive and conveniently arranged Protestant churches in the country.

In November, 1892, a great loss came not only to our Puebla circle but to the entire mission, in the death of Conrado Gamboa, the third of our preachers to fall a victim to yellow fever. In a sense his was a vicarious death, for he volunteered to visit the coast district for the American presiding elder. From that visit he returned smitten, and within a few days passed away. We have learned by these multiplied and sad experiences that the average foreigner will resist the coast fevers better than the Mexicans who are born on the high table-lands. B. N. Velasco was the indefatigable pastor of Puebla in 1894. Two Epworth Leagues were organized this year, and later nearly all the churches of the district had at least a Junior League.

In 1895 the Puebla and Coast Districts, with their twenty-three circuits extending into four states, were united under the supervision of F. S. Borton, who at the close of the first year relinquished the district to devote himself to teaching in the Theological School. In his annual report Dr. Borton tells of revivals in Puebla. In this year occurred the death of Dr. A. W. Newlin, who was only three months in the country, but who had greatly endeared himself to the faculty and students of the Puebla Institute.

In 1896 the Mountain District was set apart with eleven circuits of the Puebla District, under V. D. Baez as presiding elder. At the same time the work in the state of Oaxaca was organized into another district with S. I. Lopez as presiding elder. The growing interest and the extension of our territory fully justified these steps. Soon after initial effort began in the town of San Rafael (1898) the young preacher Tomás Garcia was arrested by fanatical authorities under the pretext that the law did not allow such services, and angry people threatened to burn the houses of all Protestants. W. S. Spencer, president of our school, reported the matter to the governor, whose orders changed the minds of the town authorities. The pastor was immediately liberated and, threats notwithstanding, our services were held next Sunday as usual, our adherents publicly renewing their vows to stand firm in the face of all persecutions. Mexican Christians surely have in them the courage of martyrs.

On the completion of the first quarter of a century of our mission in 1898 the Conference met in Puebla with Bishop FitzGerald presiding. An affectionate message was cabled to the founder of the mission, then living in Newton Center, Massachusetts. The auditorium of the new church was dedicated the evening prior to the opening of the Conference. The Catholic organ El Amigo de la Verdad kept up an almost constant fusillade against our work, the result of which was to bring more people into our

services. Special attention was paid to Dr. Borton because he had made public that abominable practice, "The Raffle for Souls." The Catholic press in the United States took up the matter, denying the practice. A little later the Bishop of Puebla came out with an edict prohibiting the continuance of the raffles. Dr. Borton's statements were thus fully justified. The following year the Bishop of Puebla called together the representatives of the rich families to inform them of the growing influence of our work. It was reported that the Methodists must have large resources to sustain such agencies, and he immediately took steps to secure large donations for the founding of a school for girls under Catholic auspices. How surprised he would have been had he known the limited resources—consisting of a few thousand dollars annually, while about half the support at the time came from indigenous resources in Puebla itself!

Eduardo Zapata was pastor here in 1902, followed by Vicente Mendoza. While they served there was activity throughout the district in church building. San Rafael, San Filipe, San Bernabé Tezontepec, and Zacaola all erected church edifices, while in San Felipe a modest parsonage was added. In several of these cases a donation was made by our good friend, Phillip Reynolds, of Brockton, Massachusetts. Further evidence of the vitality of our work is seen in the fact that the district contributed in 1904 nearly $36,000, silver, for all

purposes—a larger sum than that contributed by the Missionary Society in the earlier years of the mission.

Our people practiced their Christianity so faithfully as to accord them an ever-increasing influence. One illustration will suffice. Two members of the Tepetitla church went to work with other masons on an estate near their village. The wealthy owner soon noticed that these two accomplished more each day than the others, that they were cleaner in dress and language, and that they worked faithfully six days in the week. Inquiring where they had acquired these desirable habits, they said that they were Methodists and had learned their rules of living from the teachings of the Bible. The owner at once ordered a Bible and other evangelical books and invited the pastor to visit him every week. It is such good fruits as this that will yet commend evangelical Christianity to all Mexico.

Another manner in which the vitality of the work in Mexico is evidenced is in the way our congregations contribute to the cause of missions. As early as 1905 they had Missionary Day in the Puebla congregation. There were three speakers—one from Chile, another from California, and one from Massachusetts. Little pasteboard boxes which had been previously distributed were brought in and the contents of box after box placed on the altar. One poor woman declared that the cause deserved the best she could bring, and when her box was opened

it was found to contain nearly three hundred copper coins.

In 1906 Methodism in Puebla felt itself strong enough to invite the Young People's National Convention to meet in the new church. So in July five hundred and twenty-one delegates came from all over the republic for what proved to be a most delightful occasion. The delegates were seen and known everywhere in this aforetime fanatical center. During the session they mingled with the other people in hotels and homes of the Poblanos, and not one instance of resentment was reported. Such the marvelous change in one short generation!

In Tlaxcala the four congregations and two schools are evidences of healthy growth. At the closing exercises of the school at Panotla three hundred people were present, and the principal address was given by the governor of the state. The two schools in Puebla by 1907 had outgrown the capacity of the buildings, so the Board of Foreign Missions sold its section to the Woman's Foreign Missionary Society and built on a well-located site in the suburbs, where there would be ample room for expansion.

With the Rev. H. A. Bassett in charge of the Puebla District, and the Rev. V. D. Baez, of the Mountain District, the work expanded steadily with such pastors to aid as M. Z. Garza, F. F. Wolfe, Miguel Rojas, L. E. Martinez, Pablo Aguilar, J. A. Osorio, P. V. Espinosa, R. A. Carhart, and Jorge Corona. Later came F. P. Lawyer as superintend-

ent, with Alfonso Herrera, F. S. Lendrum, Carlos Sanchez, and A. S. Zambrano. All these labored together in the gospel.

Dr. Bassett reported that the leader of the mob which attacked our congregation in Tezontepec was converted when sixty-five years old and walked from his distant home in the mountains to Apizaco to attend Quarterly Conference and to receive for the first time the sacrament of the Lord's Supper from the hands of an evangelical minister. At the same time appeared a man who was one of the mob which years before had murdered our pastor, Epigmenio Monroy—now seeking Christian baptism. There are a dozen preaching places in this circuit. In one of these a man was heard to say when we began, "A bullet will stop that enterprise." But when our school gave its first entertainment that man was a member of the orchestra which gladly furnished the music for the occasion.

To-day we have in this state, after little more than a generation of effort, nineteen circuits, some with several preaching places; over two thousand communicants, with more than that number of adherents; seventeen day schools, with over fifteen hundred scholars and buildings worth over $300,000, silver. We have thirty-four Sunday schools, with seventeen hundred pupils; twenty-two chapels and churches, which with their parsonages are worth $70,000, silver. Surely this work is of God, and men will not overturn it.

CHAPTER X

GUANAJUATO AND THE MEDICAL WORK

The city of Guanajuato, capital of the state of the same name, lies in a deep ravine with mountains rising high on all sides. The houses are built on the sides of the hills, which in some places are so steep that the floor of one house is on a level with the roof of the next house. There is one street which in serpentine fashion runs the whole length of the city and is about the only one wide enough for carriages. A tramway has been laid through this street, and in many places people on either sidewalk can shake hands with the passengers without stepping down from the curb. This unique city contains from sixty to eighty thousand inhabitants, according to the condition at the mines. For three hundred and fifty years men have been eagerly digging in these mountains for silver. As a mining center Guanajuato dates back to 1554, and in 1741 it became a city. In 1820 Baron Humboldt said that one fourth of all the silver ever mined in Mexico has been extracted from the Veta Madre of Guanajuato, and the work has been carried on ever since and with modern methods. H. G. Ward, British chargé in 1825, said that the Rayos mine had, from its dis-

covery up to the time of his visit, paid over to the king of Spain as his fifth of the profits $17,363,000, gold. One can readily credit the tales of the billions of silver being taken from the Guanajuato mines.

The earliest plan of the mission contemplated work in this city, in spite of the warning given to Dr. Butler by an English resident, who came to see the superintendent in Mexico City. He said he understood that we planned to open work in Guanajuato with two young missionaries. He had lived among the people and knew them well and said that if we wished to come to see the mines we would receive a hearty welcome, but his advice was not to think of coming as Protestant ministers. "It would cost you your lives," he declared. "You can never establish Protestantism in Guanajuato."

In the face of this warning Dr. Butler started on February 7, 1876, with the Rev. S. P. Craver and his wife, the first missionaries to enter the city with the idea of remaining. Earlier an agent of the British and Foreign Bible Society had sold there a goodly number of Bibles and other good books, and the Rev. Maxwell Phillips, of the Presbyterian Church, had also visited Guanajuato. The Methodist missionaries were cordially received by English residents, but all prophesied failure for the mission. (It is known that the man who warned us not to enter the city with our message was himself, a few years later but in another camp, robbed of the money he was to pay his men and killed by the very

people who he declared were all right if left unmolested in their beliefs.)

Four days after his arrival Dr. Butler had an interview with General Antillan, governor of the state, which was most satisfactory. After presenting letters of introduction, Dr. Butler gave the governor a copy of the Bible and samples of the books published by our press, especially calling his attention to the twenty-third Article of Religion and its footnote, as found in our Book of Discipline, and explained clearly that Protestant missionaries were always obedient to civil authorities under all forms of government the world over, and that in coming to Guanajuato they asked only such protection as Mexican law provided for all creeds. The governor seemed to appreciate this, though he said that they might find the work difficult. He said he was glad to welcome Protestantism to the state, and promised all the rights offered by the Constitution. This promise he invariably kept.

The presence of the missionaries was soon noticed. Word was sent by the disturbed priests to the bishop, who lived in Leon. He came immediately to Guanajuato and, being informed of the situation, issued an episcopal edict which was read in all churches of the diocese the following Sunday. So two Methodist missionaries had the attention of an entire diocese within less than a month after their arrival.

The edict was also printed and spread broadcast. It began as follows: "Doctor and Master Joseph

Mary de Jesus Diez de Sollano y Davalos, Bishop of Leon by the Grace of God and of the Holy Apostolic See, to our Most Illustrious and Venerable Chapter, to Our Faithful Curates, Venerable Clergy and Dearly Beloved and Faithful Diocesans; Health and Peace in our Lord Jesus Christ.

"Unfortunately it is the case that in this Capital of Guanajuato some Protestants have arrived, who call themselves of the sect known as the 'Evangelical Church,' and who, in the midst of an entirely Catholic people who glory in having for their patron the august Mother of God, have not hesitated to scatter a tract, in which, under the title of 'What Do the Protestants Believe?' they have set down a heap of heretical errors, commencing by denying to the illustrious Virgin Mary the title of Mother of God: going on by denying the real presence of Jesus Christ our Lord in the sacred Eucharist; rejecting the divine traditions, calumniating the Sacramental Confession, and refusing to recognize the dogmas of the Holy Mass, of the existence of Purgatory, of the Invocation of the saints, and of the veneration of the sacred images; and trying to take away from the people even the comfort of going to the Mother of God in their afflictions and of satisfying Divine Justice with indulgences."

After expressing the hope that this brief pastoral would suffice to correct such a multitude of errors, the bishop adds that the above mentioned tract is, like all others coming from Protestants, in the ex-

purgatorial Index, and therefore prohibited, and says: "We command all those who wish to remain in the bosom of the Holy Catholic Church not to read them, nor to retain them, but to burn or deliver them to the priest."

Two results were noticeable after this circulation of this edict: one a more manifest hostility on the part of the people, and the other a greatly increased demand for our tracts. Five days after it was read in the churches an employee of the mission was attacked by a mob, but was protected by the police and taken to the mission house, where for hours the angry multitude remained crying, "Death to the Protestants." The commander of the police declared later that there were three priests in the crowd urging this on.

Two Mexican preachers, Francisco Aguilar and Jesus Ramirez, came to Guanajuato in March, and public services were begun in the home of the missionaries on April 2. The morning service was attended by twelve men and was conducted without singing. Brother Aguilar preached from the text, "Go ye into all the world."

In the evening thirty were present, including a few women. The attendance gradually increased so that by the third week the mission home was found too small to accommodate the numbers. A hall was therefore secured and the attendance mounted to one hundred and fifty. A probationers' class was formed, but persecution and the requirements of our

Discipline, especially in the matter of marital relations, reduced the number. This has been so in all our churches and is one reason why our membership does not grow more rapidly. If we were as lax as the Roman Church in this matter, our presence in Mexico would be of little good.

In April the Rev. S. W. Siberts and wife arrived to join the mission. In July the first baby of the Methodist mission came to gladden the home of the Cravers. On August 19 the first Quarterly Conference was held, at which time Simon Loza was licensed as a local preacher, the first fruits of our work in Guanajuato. For many years we had occasion to thank God for his noble life and work.

Things moved smoothly till October 31, when blind fanatics again attacked our mission house. It was on Sunday and a market day. At a given signal about three thousand people from the market rushed to the house, pelting it with stones until not one window glass was left whole, and yelling fiendishly, "Death to the Protestants!" They attempted to force the large door, but because of rumors connected with the change of government the missionaries had provided themselves with a supply of sun-dried bricks, with which they hastily barricaded the door. How these men worked may be imagined when we recall that behind that door were their heroic wives, each with a young child in her arms. While the stones were flying and the glass crashing, these devoted women sang, "I need thee every hour." He

whom they needed was not unheeding. The five policemen placed by the chief of police to guard the house were stricken down, but word reached the governor and soon a force of soldiers arrived. The colonel rode into the crowd advising them that they had three minutes in which to disperse before he would open fire with a cannon he had just planted on the corner. This prompt governmental action established the fact that the Laws of Reform were not a dead letter in Guanajuato, and there has been no violent persecution in that city since.

On February 4, 1877, ten persons were received into full membership, one of whom was a woman, Dolores Rodríguez, who had attended the first service held in Guanajuato and who during the entire year had not missed one. Her son Moses was the first child ever baptized by a Methodist minister in that state. Dr. Butler came again about this time and preached the first sermon in English ever heard in Guanajuato. In May Brother Siberts was transferred to Miraflores, which left only the Cravers in the city. On the thirty-first of the month the Cravers lost their first-born. I was on the way to visit them, but owing to slow diligence travel arrived too late for the funeral. The father had one of those sad ordeals which come occasionally in the mission field, in having no colleague to officiate and to comfort. He was therefore obliged to instruct a helper how to conduct the service for his little one. This recalls the experience of Judson in Burma, when

he was obliged to officiate at the burial of his own daughter.

During my visit of two weeks I preached every night and had the privilege of presiding over the first love feast, which Brother Craver wrote of as a "Most precious and heart-cheering occasion as we saw the manifestations of God's saving grace in those for whom we had labored." In February, 1877, a day school was opened with an average attendance of about twenty. In July a Temperance Society was organized, probably the first in the republic. In 1879 Mr. Craver and Superintendent Drees renewed the appeal for the purchase of property so that the mission might have a permanent home. Bishop Haven set forth the appeal before the General Missionary Committee, explaining that rented property where services had been led for three years was a corral, or barnyard, inconveniently located. He pleaded for the $10,000 to move the church out of the barnyard. Dr. Daniel Curry called out, "Christ was born in a stable, and you need not feel so bad about Guanajuato." As quick as a flash Bishop Haven sprang to his feet and cried out, "Yes, Christ was born in a stable, but he did not stay there long!" The money was voted.

Bishop Harris came early in 1880 and tried to secure the property in Guanajuato previously agreed upon. One Saturday they went to the notary's office to meet the owner, a woman, to pay the money and receive the title, when she said that her father con-

fessor had forbidden the sale to Protestants. The missionary party was deeply disappointed. Early Sunday morning the notary came to the mission house and informed them that he had induced the woman to sign if they would come at once to the office. Bishop Harris replied that he had never transacted business on Sunday and did not purpose to violate this rule even in Mexico. The notary said that if the woman saw her father confessor that day, she would not sign on the morrow. The bishop remained firm, and Sunday passed with no little anxiety in the minds of the missionaries. But time and strength were given to the service, and on Monday a message came that the woman would meet them at the notary's office. Thus the property was acquired and is being used to-day, and our people are no longer called "The barnyard Christians." The chapel was dedicated to the worship of God on October 24, and gave our cause a larger measure of influence in that important city.

About this time a second congregation was gathered in San Pablo, and occasional services were held in Marfil, La Luz, and Silao, where Pastor Doroteo Mendoza was the object of persecutions and finally was cast into prison on false charges, an appeal to the central government being necessary to secure his release. In 1883 the missionary moved his residence to Silao, largely because of the state of his health, but also because the completion of the railway made it a more convenient center. The opening of the

territory by the railroad gave us many advantages, but served to deplete the Guanajuato congregation. Mining interests fell off for awhile, and often the first people discharged were Protestants, who then had to migrate to other camps. Because of this condition we lost about one hundred and fifty from attendance; but our membership grew slowly. In 1884 Mr. Craver went to Mexico City and the Rev. Duston Kemble was in charge of the circuit. The Rev. Conrado Gamboa, pastor at Silao, started out about four o'clock one morning for Cueramaro for a preaching service, accompanied by the chapel keeper. A mile out of town they were set upon by three armed men, who, like themselves, were on horseback. The men fired, killing the chapel keeper instantly and shooting Gamboa through the right lung. Three hours passed before he was brought home, supposedly dying. Three surgeons pronounced the case hopeless, but prayer was answered in his behalf, and though his sufferings were great, he lived to labor for eight years longer. The assailants were supposed to be men who the previous night had attempted to disturb the service while Gamboa was preaching. One of them was afterward recognized by the police and shot. Six months later a member of this congregation was stabbed by a fanatic who subsequently boasted of having killed a Protestant. He was arrested, but his Roman Catholic neighbors refused to testify against him.

Our mission was organized into an Annual Con-

ference in 1885, with but one district, and C. W. Drees was appointed presiding elder. The next year three districts were formed, S. P. Craver being appointed to the Northern District, his original field. By 1887 the Guanajuato chapel was too small for the attendance. In 1888, under the pastorate of the Rev. L. C. Smith, the work advanced considerably. Revival services resulted not only in new acquisitions but in improving the religious life of the entire congregation. This year brought Miss A. M. Rodgers to the work of the Woman's Foreign Missionary Society. Under her management the school for girls widened its sphere of usefulness. After five years of faithful service she became the wife of Mr. Dwight Furness, and they have been ever since among the most helpful friends of our church.

In 1890 Brother Smith itinerated extensively through the state and held services in more than twenty towns, in some of which as many as two hundred gladly heard the word. Later he made an evangelistic tour through the states of Hidalgo and Vera Cruz, going as far as Tuxpan on the Gulf Coast. Hundreds heard the gospel for the first time, and scores of the towns visited are now periodically ministered to by our preachers. Besides these workers, Brothers Tomás Garcia, Alfonso Herrera, Miguel Garza, José Velasco, J. W. Miller, and Cresencio Osorio have all contributed to make Methodism what it is to-day in Guanajuato. Brother Garcia's story is pathetic. On February 3 he was ordained as elder

by Bishop Moore, and twelve days later he went to the rescue of some of our school girls who were being molested by an intoxicated policeman, who, when Garcia attempted to protect them, fired on him. That night our brother died, but not till he had prayed for his murderer. On his desk was found a translation of Fanny Crosby's beautiful hymn, "Saved by Grace," which contains the lines,

> "But O, the joy when I shall wake
> Within the palace of the King."

This hymn was given a place in our new Hymnal issued by the Tract Society.

Pastor Osorio has a preaching place at the mining camp of Peregrina, ten miles from the city. The road is a rugged mountain path requiring about three hours for a horseback climb. During the late revolution I found that the pastor had discarded his horse and was making his weekly visit on foot. He said that if he went on horseback the rebels might think that he had money, so he put on the oldest clothes he possessed and no one molested him.

Leon is a city of over one hundred thousand inhabitants, about twenty miles from Guanajuato. As early as 1878 we commenced work here, but the following year a reduced appropriation caused us to abandon it. Now we have a good chapel and a measure of success. We have not treated this appointment with the consideration it deserves. A mission-

NURSES, HOSPITAL OF THE GOOD SAMARITAN, GUANAJUATO

ary, Mexican pastor, and educational work should be granted.

These people have been under the Romish influence for three hundred years and are victims of crass fanaticism and superstition. For instance, when work was attempted in Irapuato—as mediæval a city as can be found on this continent—a riot ensued which was a disgrace. A priest incited the people publicly against the "heretics" and had handbills circulated for that purpose. One of these handbills lies on my table and I quote from it: "Beware of entering this house, because these harlots and their race are condemned. Death to Protestantism! War on them!" Under such provocation of their religious leaders it is no cause for wonder that poor ignorant people rose and attempted to exterminate the Protestants. All, however, escaped with their lives, but some of their property and Bibles were publicly burned. For every Bible thus destroyed hundreds of copies have since been distributed throughout the state.

The school for girls under Miss Van Dorsten reached, in 1895, an enrollment of one hundred and thirteen, and the school for boys under Brother Avila recorded ninety-seven. A good revival spirit was the result of a workers' meeting, and Dr. W. C. Evans for a year made his enthusiastic leadership felt. In the Conference of 1898 this territory was added to the Central District, which brought me into close touch with the Guanajuato work for six years.

In 1894 the growth of the work justified the purchase of additional property. It is nearly a mile from the first purchase and was formerly a silver reduction mill, covering nearly a city block. About one third of the land was transferred to the Woman's Foreign Missionary Society, which constructed a splendid school building and missionaries' home. It is a memorial to Mary Ann Cox, of Malden, Massachusetts, from whose estate we received $5,000 gold, for initial expenses. The present value of the Woman's property is about $30,000 silver. Here, in addition to those already mentioned, have faithfully labored the Misses Effa M. Dunmore, Alice Moore, Ella Payne, the Cook sisters, and Edith Salmans. Miss Dora Gladen is at present in charge. Not long since the government inspector, after a visit to the institution, declared it to be a model school. Its closing exercises are graced each year with the presence of the governor of the state. The latest enrollment shows one hundred and eighty-three children, of whom some sixty are boarding pupils. The good influence of the school is widening each year.

On the lot adjoining the girls' school a convention hall was erected a few years ago largely with local help, primarily to accommodate the Young People's National Convention. It has since been used by our second Methodist Church, and frequently serves for popular lectures given by Dr. Salmans or visiting friends. The lectures deal with travel, temperance,

hygiene, and kindred topics, and many times draw large numbers of people who could not be induced to enter a Protestant church. The rest of the property is occupied by a medical plant which has been slowly but steadily growing under the wise management of Dr. Levi B. Salmans since October 31, 1899, though the medical work originated with his arrival in Guanajuato in 1891. On that date a hospital was opened with eleven beds. Since then the building has been enlarged till there are now sixteen rooms with thirty beds. Still later improvements about to be undertaken will further increase the capacity of the hospital. Here people of all creeds or no creeds at all and of any social condition whatsoever are received. Pay is taken when it can be given, but the want of money is no bar to skillful and careful attention. The installation of electric lights, heat, and water has put our hospital ahead of any other institution of its kind in that part of the country. About twice a week dispensary work is conducted for the benefit of the poor and hundreds are sometimes treated in a single week. When the hour comes a brief religious service is conducted, generally by Dr. Salmans himself, after which he and his assistants patiently look into every case. Over eighty-six thousand people have been treated by our doctors since this work began.

In 1901 the Good Samaritan Association was incorporated under the laws controlling private benevolent institutions. The principal benefit from

such incorporation is that it gives the association legal standing and makes it possible for bequests to be made by its friends. Under the laws of Mexico no religious corporation can receive legacies. The Missionary Society leases the property to the Good Samaritan Association, but with the proviso that if at any time the work done or the influence exerted is not entirely satisfactory to the Society, a six months' notice is all that is needed to terminate the relationship. However, the danger of such dissatisfaction is slight, since Methodists largely dominate the Junta, or Board. This Guanajuato mission plant, with its medical, educational, and evangelistic work, is one of the busiest and most effective missionary centers in our world-wide Methodist parish, and its influence goes throughout the entire state.

Speaking of the hospital, Dr. Salmans says: "The moral effect of this work has been extremely satisfactory. The effect on the fanaticism and intolerance in the state of Guanajuato has been notable, and has not been limited to the six cities in which the greater part of our practice has been had, but has been extended over the whole territory of the state. In illustration of this fact we could call forth an endless number of illustrative cases from all classes of society."

Considerable medical work has been carried on in past years in Leon, Silao, Pozos, and other towns of the state. Dr. George B. Hyde did efficient work

in Silao, and Dr. Cartwright in Leon. Dr. Toral, Dr. Pablo del Rio, Dr. Roby, Dr. Parish, Dr. Foster, and others have been connected with the work at different stages of its history. In 1911 Dr. Salmans traveled extensively throughout the state of Guanajuato lecturing on temperance, hygiene, and modern medical practice. This venture resulted in bringing patients to the hospital and children to our school. To-day thousands of people in that state respect and honor the Methodists, whereas forty years ago not one of its sons knew anything about us, unless it was to hate us.

CHAPTER XI

QUERÉTARO—CITY OF CHURCHES

Nearly four hundred years have passed since the viceroy Velasco made grants of land in this rich valley, but the city was not chartered till 1655. Before the coming of the Spaniards Moctezuma I had built fortifications on the hills in this, his northern frontier, to protect his people from the frequent incursions of his enemies, the Chichemecas. This outpost was a great pleasure resort, as when not at war the people were much given to public amusement. The name signifies "The Ball Ground." Some of the public sports were said to be rather crude, such as, for example, nude promiscuous bathing in the river. After the Spaniards came ridiculous representations of the Christians were often presented. So fascinated were the Indians by these festivals that they would sell their goods to procure money to appear in great display. The early friars introduced reforms and imposed religious duties, but these lacked the characteristics of true spiritual life. As generations passed, however, the new religion dominated the people until they developed a frenzied devotion as extreme as that of their pagan system.

As early as 1666 a Franciscan monastery was

established in Querétaro, with a sumptuous church on which great sums of money were lavished. Here, as elsewhere in Mexico, fortunes were spent in the embellishment of the interiors of the churches as well as the edifice in order to attract the eye of the indigenous peoples. So many were erected in this city that it has come to be known as the City of Churches, and outside of the cathedrals in Mexico City and Puebla and the Santo Domingo Church in Oaxaca, none surpass these in magnificence. It is said that to-day even, Querétaro, with its forty thousand inhabitants, has more churches than schoolhouses and more priests than school children.

To this stanchest of ecclesiastical cities of the land came Maximilian, to make his last stand. General Escobar declared as he entered that "Posterity would doubtless bestow on him the glorious title of 'Maximilian the Great.'" But Prince Salm Salm of his staff called attention at the time to the fact that when the royal party entered the city the emperor's horse was seen to stumble; and this, the somewhat superstitious prince declared, was enough to settle his fate! Querétaro, which is the cradle of Mexican independence, became the grave of what the Mexicans call "The Second Empire."

One short decade later others entered Querétaro representing a cause which, unlike the ill-conceived papal intrigue, will not be overthrown. Methodism represents that which thrives in all climes and despite all human contingencies. On my first journey

into the interior in 1877 I arrived in this city after a stage ride of twelve hours and walked through the streets a stranger, finding no one with whom to speak. Only a few years previous to this a missionary made a brief visit and attempted to distribute tracts, but had been mobbed, and was compelled to take refuge in a Catholic church, and probably would have been killed but for the intervention of Mr. Franco. In 1888 Felipe N. Cordova had hardly secured a house and made himself known when the home was besieged, and all sorts of slanderous reports were circulated. He stood firm until, on the arrival of the Rev. A. W. Greenman, a little company was gathered, some of whom were courageous enough to openly confess Christ. In 1881 premeditated persecutions took on a violent form. The Bishop of Querétaro issued a pastoral letter to be read in the churches the language of which was artfully designed to stir up popular hatred. The faithful were reminded that five years previously Mr. Phillips had been mobbed and almost killed. The adroit wording was practically an indication that the bishop would not look with disfavor on a similar attempt. Mr. Greenman's name and address were given, as if to aid. Soon after the reading of this document groups of people gathered in front of Mr. Greenman's house every day for a week. In view of such hostile manifestations an appeal was sent to the governor. After Mass on Sunday, April 3, a mob of about two thousand persons attacked

THE B. N. VELASCO METHODIST INSTITUTE, QUERÉTARO

Dr. Velasco in the Center

the house. Windows were broken and attempts made to break down the heavy, well-barred door. For four hours "Death to the Protestants!" and other expressions not fit to print were shouted ere the mounted soldiers arrived and dispersed the mob. The governor of the state advised the missionaries that he was not able to protect them and counseled their leaving. It was, therefore, considered best for all to retire for a time. The matter was taken up with the federal government, which finally made it clear to the state authorities that the Laws of Reform were to be respected.

It is worthy of note that the Liberal press of the capital, notably El Monitor, and La Patria, called the attention of the government and the public to the fact that there seemed to be a concerted action on the part of the clergy to disregard the Laws of Reform by persecuting the Protestants throughout the country. The national Congress took up the matter and called upon the minister of the interior for a report on the Querétaro affair. Within three months our missionaries were again in the city of Querétaro, and on July 3 public services were held without any disturbance. For two years there was little growth, those who came to us being largely from other states. In 1882 a well-located property was secured, a chapel dedicated in 1883, and the congregation grew steadily. On September 1 of that year the bishop issued another pastoral, the result of which was that a mob came and stoned the

mission house, but the prompt arrival of troops prevented serious consequences. In the meantime the missionary and his helpers visited several nearby towns, where people were found anxious to hear the gospel message. In San Juan del Rio, Celaya, and San Luis de la Paz permanent congregations were established.

In 1884 the Catholic curate and the missionary carried on a printed public discussion. The public mind was somewhat influenced thereby, but our mission as a whole has given but slight attention to polemics, for we doubt that much permanent good comes from such endeavor. In this same year a serious riot occurred in Celeya. The priest made inflammatory appeals to the people, and when protection was requested by the Protestants it was not forthcoming. A mob gathered to attack the house where the pastor, the Rev. O. Torres, and the missionary were staying, and but for the arrival of troops both might have been murdered. In 1889 we purchased property in this city of thirty thousand people and the work extended to Cortazar.

The manifest opposition in Querétaro seemed at last to quiet down, and the church was organized with a Quarterly Conference. At a meeting in May a subscription of $125 was made toward the building of a church in Cortazar, and this, together with a special grant from the Board of $900, sufficed to finish the edifice, which was dedicated by Bishop Bowman in 1888. In Guaje a church was recently

made possible by the generosity of a friend in California. In the little farming settlement of Ciprés we found a small but sincere group of people who entered heartily into genuine religious life, and from that little nucleus God has already called three preachers and two teachers into his work. The Osorios are known and loved by us all. In those early days some of the young men, after working all day in the field, would walk several miles to attend an evening meeting, rising betimes next morning to return to their labors.

For some years our efforts in Querétaro were without marked success, due to the continued fanaticism of the populace. In 1891 another assault was made on our mission house, this time the fanatics using petroleum to set the building on fire. The damage was slight and our workers never lost faith in the ultimate triumph. We have not had many doubting Thomases among our missionaries in this country. A day school was attempted, which met with only slight success. In 1895 a boarding and day school was opened which has met with excellent results. The Rev. B. N. Velasco had at last made a decided impression on the community. Another pastoral by the aforesaid Romanist bishop with doubtless the same intent, elicited comparatively little response, evidencing the influence of our work. But our adversaries were not satisfied. Two young men were coming out of the mission house one day in 1898 reading some of our tracts. They were ar-

rested and told that they must not read such publications, and, but for the energetic efforts of our pastor, they would have gone to prison. Soon after this occurrence the chief of police called on Dr. Velasco and insisted that he remove from the door a bulletin board on which he had placed on view the Abogado Cristiano, giving as his reason for making the request that the governor did not want the people of Catholic Querétaro to have such teachings within their reach. Dr. Velasco was well versed in the law, so he quietly insisted that he knew his rights. Finally the chief withdrew his demand. The same year revival services resulted in seventeen accessions, and soon after a Mexican gentleman who was induced to attend the closing exercises of the school was so favorably impressed that unsolicited he gave one hundred dollars to assist in enlarging the building. Bishop McCabe visited the city and, seeing the needs, promised the necessary funds for the extension of the building, which upon completion received the name of McCabe Hall.

In 1904 further improvements were made largely through a generous donation from Dr. W. I. Haven, secretary of the American Bible Society, son of the first bishop of our church to visit the field. This year also saw a large increase in self-support and nineteen of the students were converted. The following year there were eighty-seven conversions. The tide seemed to have turned toward permanent success. Many of the Christian students became evangelists,

carrying the good news to other towns and large estates on which their families lived as laborers. They spent their Sunday afternoons distributing religious literature, visiting barracks, jails, and hospitals. Dr. Velasco, besides serving as president of the institute, was also presiding elder, and for six years performed double duty, journeying by rail, stagecoach, on horse or mule back, or on foot over rough mountain roads, in order that he might preach to hungry hearts.

Another evidence that our school is gaining in influence is that while in the early years it was difficult to find friendly merchants, now they are glad to furnish supplies, even offering to furnish these to be paid for when convenient. It is a notable fact also that more than half of the students come from Catholic families. Over eight hundred boys have been educated in this Querétaro school.

On November 19, 1914, a mob attacked the mission house in an onslaught so sudden and unexpected that our people barely escaped with their lives. Brother Chagoyan was seriously wounded and Dr. and Mrs. Velasco suffered from the shock. The doors were broken down and hundreds rushed into the church, the dwelling, and the school to plunder. What the mad people could not carry off they burned in the street. An attempt was made to fire the building. It is most remarkable that as soon as the better class of townspeople realized what was going on they organized themselves, drove away the fanatics,

and extinguished the fire. This despicable work occurred in revolutionary times, the adversaries taking advantage of the moment between the going out and the coming in of the contending forces, when they knew that there were no authorities to prevent their depredations. As soon as the Constitutionalist army entered the city the leaders took cognizance of the assault and promised to repair all damage.

The pastor reports an interesting case of a couple in Querétaro who received the gospel with such joy that they immediately destroyed the images they formerly worshiped. This man and his wife are now worthy members of the church, and through their influence others have come into the fold.

Brother Magdaleno Constantino, pastor at Celaya, remained in this city through the terrible battles which nearly destroyed it in April, 1915. A large number of Catholic people sought refuge in the Monastery of San Agustin, near our mission house, but were refused entrance. Our pastor opened the door of his home and made them welcome therein. They were in comparative safety on account of the heavy walls of the mission house. During their stay Brother Constantino made known the good tidings to his Catholic visitors, and now many who were formerly our enemies are among our best friends.

The Spanish viceroy who divided up the lands of this beautiful valley in the sixteenth century was named Velasco. His work endures though his memory is not beloved.

The Methodist pastor who lived longest in Querétaro and who exerted the greatest influence for good on the people of that city was the Rev. B. N. Velasco. His influence for good on the people of this region, as well as his extraordinarily successful school, will long endure in the characters of his pupils. This good man has recently gone to his reward, and the Mexico Conference has shown its recognition of his services by naming the school for him, the founder and for many years the principal.

CHAPTER XII

OAXACA—LAND OF ANCIENT KINGS AND MODERN PRESIDENTS

In eleven states of this republic the capital carries the same name as the state. For readers in the United States I may admit that the original way to write the name was "Huaxyacac." The city of Oaxaca (pronounced Oa-ha-ka) is about three hundred miles southeast of Mexico City, and has over thirty-five thousand inhabitants. Its altitude is about five thousand feet above sea level, and as the mercury ranges from eighty and eighty-five degrees Fahrenheit the climate is superb all the year. This state has many points of interest. Seventeen languages, in addition to Spanish, are spoken within its borders. The Zapotecs and Mijes are very ancient peoples. Some historians think that the noble Zapotecs, who principally dominate the state, were the original settlers. Certainly they and the Mijes claim that they were not conquered by the Spaniards, but that, believing them to be the long-expected white men from the East whom the gods designed should come to rule their land, they sent emissaries with offers of adherence, which were, of course, readily accepted. Friar José Antonio Gay believes that these people came from Asia about the middle

of the second century. Others connect them with the descendants of the people who built Solomon's Temple. Friar Gay makes out a plausible argument and also connects them with the traditions of the visit of Saint Thomas to Mexico, and even avers that Quetzalcoatl might have been Saint Thomas. Quetzalcoatl is described by all Mexican historians as a white man. If the saint had been a Syrian, it is hardly likely that he would have been described as white. Also, if there is truth in the tradition that makes Saint Thomas the founder of Christianity in India, it is hardly probable that he had time to travel in Mexico. It is pointed out that the Zapotecs say that the name "Queztalcoatl" is equivalent to "Didymus." In further support of the theory of Saint Thomas having been in Oaxaca they assert that the cross is found cut in the rocks, and one such is called La Roca de Santo Tomás. But the cross on Mexico's ancient monuments is more like the Greek or Saint Andrew's cross than the Latin emblem. We know also that the ancient Mexicans used a sign like unto it as a symbol in astronomy and chronology.

The historic ruins of Mitla and Alban are the mystery of centuries agone, or, as the Spanish puts it, their birth dates have been "lost in the night of time." To turn to present-day matters, we know that Oaxaca State is rich in gold, silver, copper, lead, iron, and onyx. It has furnished this nation with some of the most conspicuous characters of

Mexican national life during the past fifty years—Benito Juarez, Porfirio Diaz, and others. The Isthmus of Tehuantepec with its railway, which Humboldt declared would some day become the bridge of world's commerce, lies mostly in this state. Above all, here are a million souls for whom Christ died, most of whom have never had an opportunity to know the real meaning of that death. God's providence seems to beckon us into this field. The state was visited in the seventies by a Quaker named John William Butler, agent of the British Bible Society. As a result of his visit the Evangelical Society of Oaxaca was organized in the house of Manuel M. Peña. In an old document is stated the object of the Society: "To organize an Evangelical Society of our Lord Jesus Christ, to implore the grace of God that in us he may fulfill his promises: 'Where two or three are gathered together in my name, there am I in the midst of them,' and 'All things, whatsoever ye shall ask in prayer believing, ye shall receive.'" This was drawn up July 1, 1871. Manuel Peña was elected president, Feliz Angulo vice-president, and Tomás Sanches secretary. The meetings were very simple, consisting of prayer, reading of the Scriptures, and exhortations by any who felt moved by the Spirit. Evidently, they were well instructed by the Quaker agent, who not only in Oaxaca but in other sections did much good. Sixteen years later the surviving members of this society joined our church.

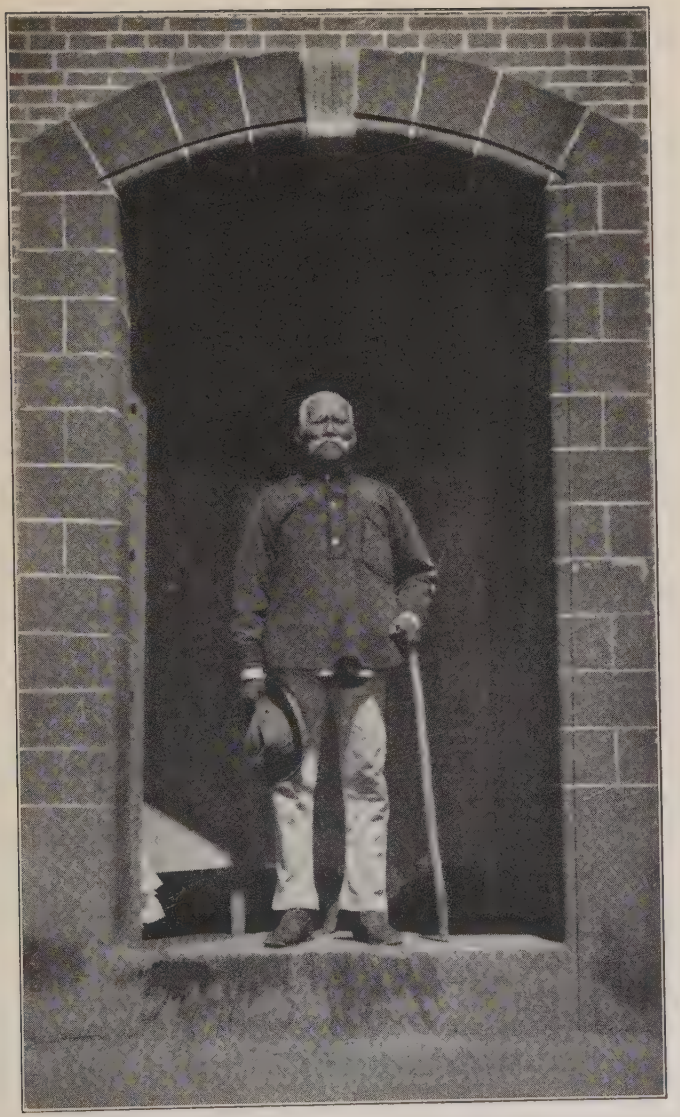
OAXACA

In 1880 we entered this field for a time, but withdrew until 1887, when an earnest appeal came to us from four congregations which were struggling to maintain services. The Rev. P. F. Valderrama was sent to report conditions, and the following January José Chavez was placed in charge. The circuit was understood to mean the entire state of Oaxaca and parts of Chiapas and Vera Cruz. The railway only reached a short distance south of Puebla, so it took the preacher with his family eight days to make the journey. From the railway terminus the trip was made by stage, horseback, and litter. There were no hotels on the way, so the inconveniences, especially for ladies and children, were trying, but we have heard not one word of complaint from our missionaries.

Brother L. C. Smith wrote of it, "Our field contains about fifteen hundred appointments!" This clarion assertion has the ring of Wesley's "The world is my parish." Fifty people attended the first service in the city, and at the end of the year the report was that Dr. Smith had visited Tuxtepec, El Valle, Quiotepec, Coyula, Cuyamecalco, Papalos, Teutila, Jalapa, Santo Domingo, Jacatepec, Maquiltinaguis, Zimatlan, Ejutla, and Ocotlan. In all these he found friends to our cause and preached to large congregations. No minister had ever visited these places before, and he found grossest idolatry, and even rumor of human sacrifices. He passed through the territory of tribes who are little known,

some slightly removed from barbarism, such as the Chinantecos, Masatecos, and Cuitacos. He found more than twenty different languages. Four circuits were organized, Cuitatlan, Euilapam, Huitza, and Jayacatlan, all representing several preaching appointments. Invitations came from all over the state for gospel privileges. One of these was from Zaachila, only eight miles from Oaxaca, a former capital of the Zapotec kingdom. Among the first to receive the gospel here was Prince Prez, the direct descendant of the last Zapotec king, and still acknowledged by the people as their leader. He entered heartily into the Christian service and brought all his family, including several brothers. He declared that one of the happiest days of his life was when the Methodist Church bought a site in the center of the town and the congregation agreed to build a chapel. At that time Prince Prez was over seventy, but walked erect and was alert to everything affecting the welfare of his people.

On my first visit to Zaachila I found the venerable man seated, as was his custom, on one side of the chapel near the pulpit, where he could face both preacher and the people. His responses were frequent and hearty—"*Así sea*"—"So let it be"—he used instead of the short "Amen." After the service he told Bishop Joyce the story of his relations to the second empire. As soon as Maximilian was installed in the capital he attempted to win the friendship of the chiefs of the tribes all over the land,



PRINCE PREZ, DESCENDANT OF THE AZTEC EMPERORS

among these Prince Prez. Maximilian sent an autograph letter inviting him to come to the national capital to accept an important post in which he could aid in solidifying the empire. To many this might have been a temptation. His fathers had lost their throne, and though of royal blood Prince Prez was now a common citizen owning a little farm. But to this tempting offer to bring his family back to the circle of royalty the Indian prince replied: "When I go to Mexico City to see an emperor, it will be an emperor with Mexican blood in his veins!" This was in 1866, but later we see him in active Christian work, and when chosen a member of the Lay Electoral Conference he made the long journey to Puebla, though advanced in years. None who saw how the Conference was moved by his speech will ever forget the scene. He was well on toward fourscore when God took him, and when dying he sent for the missionary and asked him to read the Bible and pray. Then he paid his subscription to the church for three months and said: "Many people will come to my funeral. I want you to take the opportunity to preach the gospel. Tell them to repent and come to Jesus." Such was the dying wish of the descendant of the last of the Zapotec kings.

When Dr. F. S. Borton was in charge of this district he was enthusiastic over the possibilities. He had the joy of baptizing seven converts in Huitzo and thirteen in Jayacatlan and wrote of the attendance of the governor of the state at the Christmas

services of the Sunday school. In 1895 Bishop Newman went with me to Oaxaca and authorized the purchase of property. When he returned to New York and reported what he had done, he was reminded that he had acted in anticipation of authorization. "Well, if you do not want the property," said the bishop, "I will keep it as my personal investment." We often find ourselves in rented quarters with an unfriendly landlord, and the danger of being turned out is not a pleasant one to constantly face. Dr. Smith was rejoiced over the purchase, but soon he was taken ill and at first the physicians were not able to diagnose the case, but it finally developed that he had a tumor on his brain caused by a blow from a stone that was thrown at him when he was preaching some months previously. Throughout his long illness he was cheerful in spite of great suffering, and he kept up his habit of singing the praises of God. This triumph of faith made a great impression upon his Mexican friends, especially those who were Catholics. He was buried in the municipal cemetery in Oaxaca, the only missionary of our Board whose dust mingles with the dust of this country.

Severo Lopez was in charge in 1896-99 and made evangelistic tours as far south as Tehuantepec, visiting sixty towns en route, in many of which he preached and made friends. He declared that no one refused the Bible, while hundreds looked upon it for the first time, and, indeed, many were found

who had never heard of the Book. In El Ocote he found two friends, and by the end of the year there were thirty probationers and eighty-four adherents. In Soledad and Sosola little congregations had to suffer severe persecutions, and the pastor with one brother were severely wounded. Pastor Lopez found many towns almost entirely abandoned by the Catholic Church, the visit of the priest occurring but once a year, and then, for the collection of the tithes. He tells of the fidelity of one of our Mixtec Indian members who went to work on the railroad till he could save fifty dollars with which to buy a baby organ for the congregation, to which, with great satisfaction, he presented it. Brother Lopez pleaded for the appointment of a representative of the Woman's Foreign Missionary Society in Oaxaca. The plea still remains unanswered. The city of Oaxaca is too far away for any considerable number of girls to come to our schools in Puebla and Mexico City. A well-equipped institution located in Oaxaca would soon exercise an immense influence throughout all Southern Mexico. J. M. Eurosa was in charge from 1899 to 1905, having but five Conference members and other workers only of limited education, yet preaching and teaching in scores of towns. Some remarkable conversions occurred. One man had led such a life of sin that his family were ashamed of him. Coming under gospel influence, he was so completely changed that his Catholic wife declared him to be another man. Looking into the cause of this

marvelous change, she too was converted. An abandoned drunkard who lived in Zaachila had a little son who attended our service. This enraged the father and led him to follow the boy, and when the child came out one day he received a terrible beating from the cruel father. But the man had heard enough to arouse his curiosity, so that he returned, and the result was a genuine conversion which showed itself in a completely transformed character: a peaceful citizen, a tender father and husband. Still another was a bullfighter who attended service in order to mock, but went away convicted, gave up bullfighting and profanity and became a faithful member of the church. It is the same old story of the blessed gospel.

In the first year of V. C. Baez's superintendency (1906-11) the little congregation at Cuyamecalco took on new life and gathered in one year two hundred and fifty members and friends, and the gospel was carried into Coyula. In Nazareno a noted persecutor of the Protestants was converted. Persecutions broke out in part of the field instituted by a parish priest, by which fourteen of our members were cast into prison and threatened with death if they did not recant. A leading member of our church in Nuxáa, a young man, was arrested and taken before the mayor and a priest where they tried to compel him to bow down before an image they had brought from the church. Being an humble man, they thought they could influence him, but

taking out his Bible, and being wonderfully aided by the Holy Spirit, he demonstrated to all present that the religion of the Bible was true. The mayor was so favorably impressed that he was set free. The priest kept up the persecution till appeal was made to the governor.

The new church in Zaachila was dedicated in 1907, and so many came from nearby congregations that the attendance overflowed the capacity of the building. In 1909 the work was strengthened by the cooperation of the American consul, Mr. Lawton, who accepted the superintendency of the Sunday school and with his family contributed in many ways to help the cause, as did Mr. Foix, a French brother. This year the gospel was carried to the Mixteco Indians of Santa Inez del Rio, where Brother Baez preached through an interpreter. As one of our members was reading the New Testament to some friends a fanatic passing by was so enraged that he attacked the reader and wounded him seriously. The fanatic was arrested and punished. The incident created a wave of indignation in the community, so that the better class of Catholics joined with the Protestants and elected the man who had been wounded as mayor of the town.

The church which the fanatic burned in Santa Inez del Rio was rebuilt with the help of Dr. Howard Kelly, of Johns Hopkins University, and the Rev. Samuel Quickmire. Two hundred and fifty attended the dedicatory services, forty-eight of them being

baptized that day. In Telixtlahuaca a chapel was built, also through the help of the above mentioned friends.

At this time the attention of the American Bible Society was fixed on our Brother Baez as one in every way well fitted to serve on the committee to prepare a new translation of the Holy Scriptures in Spanish. In 1908 he spent five months in New York so engaged, and then was sent to Spain, where for two years he cooperated with the other five members in that great task.

The Rev. Eduardo Zapata was appointed superintendent of the district in 1913 and remained at his post during the difficult times of the revolution. He reported that a group of Romanist missionaries went through the state and in some cases tried to stir persecution, but the results were rather contrary to their plans, for our people were moved to greater devotion. Without doubt Romanism, given the liberties it enjoys at present, is making great efforts to secure again that which in 1857 was taken away from it by the immortal Juarez when he proclaimed the Reform Laws.

There are now thirty-eight Methodist congregations in the state, besides many towns where services are occasionally held. There are thirteen schools with five hundred and forty children being taught. "Many places are begging for schools; and this need is most pressing, for the Indians are in a lamentable intellectual condition. When the day arrives that

the Indian races of the state are educated and evangelized, we are sure that from them will come a splendid band of preachers and teachers who will be active in bringing about the longed-for conquest of Mexico for the kingdom of God."

CHAPTER XIII

RETROSPECTION—FACING THE FUTURE WITH A REUNITED METHODISM

Looking back over the first forty-five years of Methodism in Mexico, we pass in review a succession of splendid achievements. In 1873 there was nothing in the whole country which the Methodist Episcopal Church could call its own except *opportunity*. The assertion has been made by those who have never studied the situation, save from their preconceived standpoint, that there is no need for Protestant missions in Mexico, and that, unasked, we are interfering with the established religion of a people. There are at least three answers to this false premise.

First. Four hundred years ago the Roman Catholic Church found Mexico's people with a religion which they had practiced for over a thousand years. Aided by the civil and military power, the representatives of the Roman hierarchy overthrew that religion and even by force compelled the people to accept their form of Christianity.

Second. Roman Catholic authors are among the most severe critics of the defective character of the work done, and of the lamentable fact that the good achieved by some of the early friars has not been generally followed up by their successors, and that

immorality, superstition, and idolatry have been practiced by both priests and people. Abbé Domenech, Madame Calderon de la Barca, and other orthodox Catholics express their opinion of these points in stronger language than we have ever used in this regard.

Third. Our critics are evidently not aware that the Protestant Church was finally led to undertake work in Mexico because a committee of Mexican gentlemen came to New York, in the early seventies, and pleaded, in terms of a genuine Macedonian call, with representatives of various missionary duties. They showed that thousands of their fellow countrymen had, for reasons just stated, deflected from Romanism, and that while some of them were attempting to organize evangelical congregations, the majority were in danger of lapsing into absolute infidelity.

Here, then, in common with other denominations, our call and our opportunity, which we could claim as fundamentals, were all we had in the Republic of Mexico forty-five years ago. To-day we have a well-established work in the federal district and eight states, without including that which is being done in Sonora and Chihuahua by our new Mexico Mission. In addition to the many who in the past we have helped to nobler lives, we now have 7,000 communicants and nearly 15,000 adherents, which gives us a constituency of about 22,000. Our Sunday school membership is 4,700, and in our day schools

we have nearly 5,000 pupils. We operate a medical dispensary and hospital in Guanajuato, open to all nationalities and all creeds, where thousands of patients are treated every year. We have a printing establishment which publishes a weekly Advocate, also books, pamphlets, and tracts; and which sends out from three to four million pages of religious literature annually. One million dollars, gold, could not replace our present properties, the most valuable of which are located in such centers as Mexico City, Pachuca, Guanajuato, Puebla, Querétaro, Orizaba, and Oaxaca.

Our national ministers and teachers would honor our church in any land. There are over one hundred such engaged in church and school work; and in addition we have trained scores who readily found employment in private or government schools throughout the country.

In 1881 and 1882 a generous Boston friend made it possible for us to distribute gratuitously 30,000 copies of the Spanish New Testament. This propaganda stirred up considerable opposition on the part of those who have kept the Bible from these people for four hundred years. For instance, the Bishop of Querétaro caused to be read in all the churches of that city a pastoral describing the work of our colporters, and warning the faithful that "not even out of curiosity should they look inside the little red-edged book being circulated by the Protestants in this city." The day after the news of this

prohibition reached us we took several hundred copies of the Testament into the bindery of our press and after shaving off the red edges expressed them to Querétaro. The bishop's pastoral did us no harm.

In 1910, in unison with all the missions, we cooperated with the American Bible Society in the circulation of 100,000 copies of the Centennial Edition of the New Testament, which had been attractively bound with Mexico's national colors. This effort lifted the record of the American Bible Society to 1,000,000 copies of the Bible, the New Testament or portions distributed in the republic, where they are eagerly accepted by all classes. At this writing the Society is making a special effort to circulate the Holy Scriptures. Recently in the city of Monterey their agents sold 10,000 copies of the Bible, in whole or part, within one month; not a single copy was given away gratis. In Mexico City a Bible woman of our church has sold 2,000 copies within a few weeks. Of all this seed-sowing what shall the harvest be?

During the period of these forty-five years the mission has been favored with frequent official visitations, namely, four missionary secretaries—Dr. Dashiell, Dr. Reid, Dr. Carroll, and Dr. Baldwin; also two treasurers—Mr. Phillips and Dr. Hunt. In the meantime we have had thirty-six episcopal visits made by thirty-two different general superintendents. In earlier years a different bishop came

each year, a plan which did not always tend to continuity of administration. The present continued quadrennial administration is a far better plan, and thus Bishop McConnell has gotten close to the hearts of the Mexican people, while he has also obtained a clear conception of our problems. Some time in the future God will bring forward a native Mexican worthy of the office and work of a bishop.

The visits of Dr. Randall, of the Epworth League; of Dr. Haven, of the Bible Society; of Mrs. Keen and Miss Carnahan, representing the Woman's Foreign Missionary Society; of Mrs. Field and Mrs. Stoddard, of the Woman's Temperance Union; and of Mrs. Bryner and Mr. Marion Lawrance, of the International Sunday School Association, have all been helpful to our work. Twice during this period General U. S. Grant visited Mexico. During his first visit he was the guest of the government. He reached Mexico late Saturday night. We were sensible of the great honor conferred upon us when the General and Mrs. Grant attended our church services the following morning. He gave further strength to the cause of Protestantism, no less than to morality, by declining wine at all banquets and refusing to attend a bullfight planned in his honor. The city government paid the United States a great compliment in connection with this visit. After furnishing an elegant apartment for the use of General Grant and his party, they sent to the Bible agency and purchased enough copies of the Sacred Book

to place one in each room to be occupied by his suite.

Diplomatic and consular officers have often been helpful to us, notably the Hon. John W. Foster, who, with his family, was frequently seen in our Mexican services. Julius A. Skilton, consul-general, alumnus of Wesleyan University, earned the gratitude of missionaries and native workers alike. Consul Lawton was long time superintendent of our Sunday school in Oaxaca. Consul Haden was closely identified with our work in Puebla, Mexico City, and elsewhere. The development of our educational work is one of the most important and gratifying chapters of our history. In 1873 we began with a group of little children in Lopez Alley, City of Mexico. To-day, in spite of the keen competition of well-equipped private and official schools, we have in the capital about two hundred girls in a school building which has few superiors in the republic. This appropriately carries the name of Sarah L. Keen, the late corresponding secretary of the Philadelphia Branch of the Woman's Foreign Missionary Society. In Pachuca we began in a small rented room with just a few boys and girls. To-day we have three school buildings with over nine hundred children, which, with the smaller schools in other circuits, gives us an enrollment of over twelve hundred children in the state of Hidalgo. Graduates of the girls' school are found everywhere throughout that commonwealth and they are invariably friendly to Methodism.

In Guanajuato our first school was quartered in a small rented house. To-day we occupy two buildings of considerable size. The Woman's Society has a substantial property with about two hundred girls under instruction. This Society also has a well-conducted Bible Training Department, and has already prepared several deaconesses. Miraflores, Orizaba, Oaxaca, and other centers have prosperous educational plants.

Perhaps our greatest success in this line has been achieved in Puebla. Here we began with about sixteen little boys brought from Mexico City. Later, when the Woman's Society began its work, such was the fanaticism of the residents that months passed before a single daughter of Puebla was enrolled. At the end of two years the Society seriously considered withdrawing from this field. They were finally prevailed upon to try for one more year. The faith of the teachers was soon rewarded by an excellent attendance, which has increased steadily, till over eight hundred girls have been enrolled in a single year. Both societies own well-equipped properties, and both institutions exercise a tremendous influence, not only in the state of Puebla, but also throughout all southern Mexico.

The graduates of our schools are eagerly sought by the government. The success of the educational work of this mission alone would more than have justified the expenditure of every dollar sent into Mexico by both societies. Boys and girls have been

picked up in city or country and taken from the farm or factory and advanced into positions of influence and usefulness. A number of our graduates have won degrees from the best of our universities in the United States. A testimony to the value placed on our educational work in its development of character of the most admirable sort was given in the words of one of the leading officials of the Government Board of Education when he said to a teacher who was being called from one of our institutions to a position of great usefulness in the national school system, "We want you, not only for your ability as an educator, but for your moral influence."

The great results which I have thus endeavored to set before the Christian world are not the only ones achieved by our Methodism. Side by side with us the Methodist Episcopal Church, South, has labored with notable success. All students of Mexico missions should seek the reports of the work of her missionaries. Together our labors for the uplifting of this noble people will have a tremendous influence in aiding them to find the path of justice, peace and prosperity towards which they have been struggling against such odds.

The past years have been times of turbulence, but our work is advancing in spite of these conditions. The early days of our mission saw the country in the throes of the Tuxtepec revolution, which resulted in the Diaz regime. Then followed a period of peace

from 1877 till 1910, except for local revolts, which were speedily subdued. Nothing serious has happened to any of our missionaries through all this unrest. Once I had a revolutionary leader who was encamped about thirty miles away demand a loan of one thousand dollars, which he said would be returned when his army was in control of the government. My verbal answer was to the effect that I was not worth a thousand dollars, and therefore could not loan that amount. Three days later a letter came saying that my refusal had caused great displeasure, and he was compelled to demand two thousand dollars. This was in the old days when kidnapping was still prevalent in the land, so I deemed it wise to be prudent, and never left the house for weeks without a friend at my side. The particular revolution triumphed, but the private secretary of the president, to whom I showed the letter, took the matter up with the colonel, and I have not been similarly molested since. Several years ago, after quarterly meetings in Zacualtipan, with two other missionaries I left at six o'clock in the morning and with the exception of a short rest at noon remained with them in the saddle till 5 P. M. We had reached Apulco and had been welcomed in the home of a friendly Englishman. While at the supper table I was called out and informed that we were surrounded by the Tutos, a small tribe of Indians of that vicinity who were generally a quiet people; but some actions of the government inspector in changing their

boundaries had angered them. We consulted and found that only a couple of old muskets were in the house. Telephone communication had been cut, and faithful servitors refused to leave the protection of the hacienda walls. In desperation the host asked my advice, and I suggested burying most of his money and leaving some in the cash drawer, and when they should arrive at the gate to admit them and appeal to their manhood not to molest the two English ladies and the little children. Then we gathered together and I opened the Bible at the nineteenth psalm. We talked with God and were comforted. Through the night we watched while the three or four hundred Tutos kept their cordon around us; but in the morning they quietly withdrew, doubtless having discovered that we, the strangers, were not government agents. When we recall that in the first decade of the mission we averaged about ten missionaries in the field, and since that time we have had possibly thirty Americans on our staff, we certainly can believe in the friendliness of the people in Mexico and go on with our work in confidence and hope.

From the past we take confidence for the future. Already multitudes are turning toward God, and the masses are more ready than ever before to listen to the gospel. Such a golden opportunity as we scarcely believed would ever come to Mexico again beckons us on. With such missionaries as we have in the field the church need not hesitate to send here

its richest resources. With such national workers as God has raised up the future is assured.

From the beginning of our work the need of the strong arm of the press was evident. At first a little hand press was secured, and tracts, hymns, and small books were issued. In 1876 our superintendent, realizing how urgent was the call for suitable literature for the training of a native ministry and for the creation of an intelligent and cooperating constituency, as well as for presenting our views to the multitudes who could not be reached by the living voice, visited the home land to raise the necessary funds. Notwithstanding the stringency of the times, by his indefatigable labors during the most heated term of the year he raised the sum of $12,000 for this purpose and purchased the necessary equipment, which has, with occasional additions since, enabled us to do the kind of work which made possible the expansion of the mission such as could not have otherwise been achieved.

On his return with the fine Hoe press Dr. Butler planned for the largest possible use of the new agency, and from this press up to the present there have been sent out over one hundred and forty-five million pages of religious literature, tracts, textbooks, Sunday school helps, hymn books, and the weekly Abogado Cristiano. This addition to the family of Christian Advocates was established in 1881 with no large financial backing, but has been loyally supported by pastors and people of our

Mexican church. In spite of disturbances and the revolution of 1913-17, the paper has been constantly issued, being the only Protestant organ which has not at some time suspended publication.

In June, 1914, seventy-two workers, representing the various missions of Mexico and their sustaining societies, met in Cincinnati. After two days of careful consideration and earnest prayer a program was adopted and recommended to our denominational Boards. This program, which has come to be known as the Cincinnati Plan, contemplates such a readjustment of territory as will give a wiser distribution of forces and expenditure of money, the better locating of normal schools, the founding of a Union College, a Union Theological Seminary, a publishing house and church paper. Our Board of Foreign Missions and the General Conference have already indorsed the plan. Nearly all the other denominational Boards took similar action. The plan is in accord with the spirit of practical federation, and will commend itself to our business men in the United States as being more generous support than we have ever had before.

One of the provisions of the Cincinnati Plan assigns contiguous territory in the very heart of Mexico to the two Methodisms. The area thus assigned contains more than half the population of the entire country.

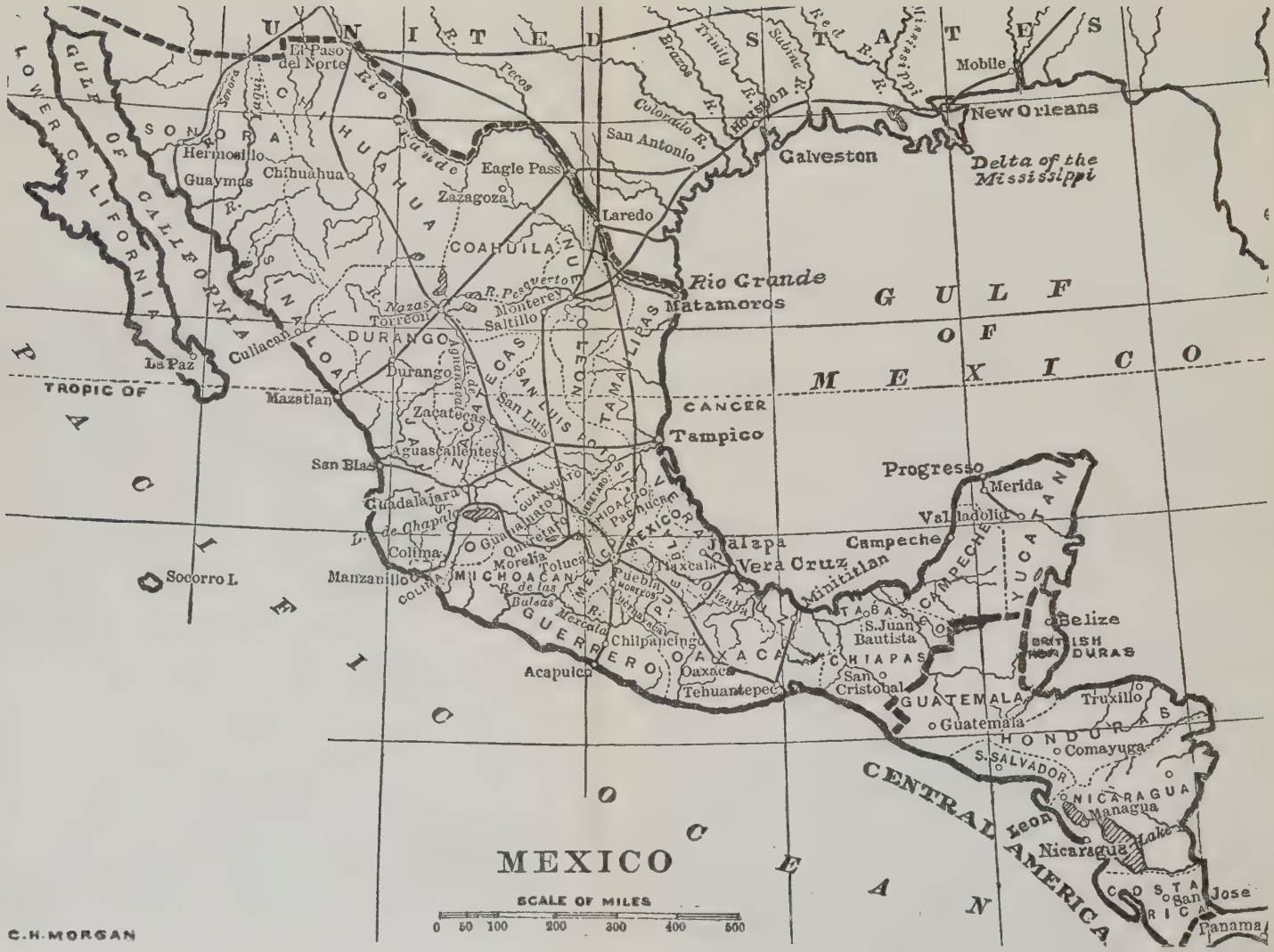
The mere mention of the union of our two Methodisms throws a flood of hope across the future. The

action of the two General Conferences looking toward this union inspires no part of the church with joy and thanksgiving as it does the mission field. The Methodist Episcopal Church, South, began its work in Mexico about the same time that we did. Bishop Keener was the first of their bishops to visit the field, and J. T. Dares was the first superintendent, followed by William Patterson and D. W. Carter. Alejandro Hernandez, Sostenez Juares, Trinidad Aguilar were some of the Mexican colleagues. Since then, G. B. Winton, J. E. Joyner, J. B. Cox, D. W. King, J. C. Erbin, R. C. Elliott, and others have extended their lines. Miss Holding and Miss Case, with other devoted women have built up their schools for girls. Dr. Andres Osuna and Juan Pascoe are well known among their native ministry. Schools and churches extend along the Rio Grande and the Pacific Coast of the Northwest. Uniting the two forces would give us a magnificent plant which would, under the blessing of God, achieve great things for Mexico.

In 1865 the immortal Lincoln at one of Mexico's darkest hours wrote to the exiled president, Benito Juarez: "Be of good cheer, my friend. Mexico will rise again." Shortly after this the foreign invader withdrew from the country, and Mexico did rise, and with the aid of her marvelous resources came soon into a prosperous condition. In these last days she has been passing through deep waters, but we trust that she will soon emerge into better days. Her

country pacified, her farms and factories, her mines and mills will bring her prosperity, and her people will be educated and industrious. Protestant Christianity will have her part in this good work. Possibly the historic church, learning lessons from the past, revitalized in some measure and provoked to good works by the evangelical bodies, will purge itself of idolatry and dedicate its tremendous influence to the uplifting and Christianizing of the masses. What a power that church would exercise if Jesus Christ were given the preeminence that the myth of Guadalupe now occupies in the heart of the people!

Whether others rise to their duty or not, our two Methodisms must not fail in measuring up to their full obligation. And in that glad day, when in truth we can sing, "All one body we," the rest of our task can be expressed in the one word—"Onward."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